

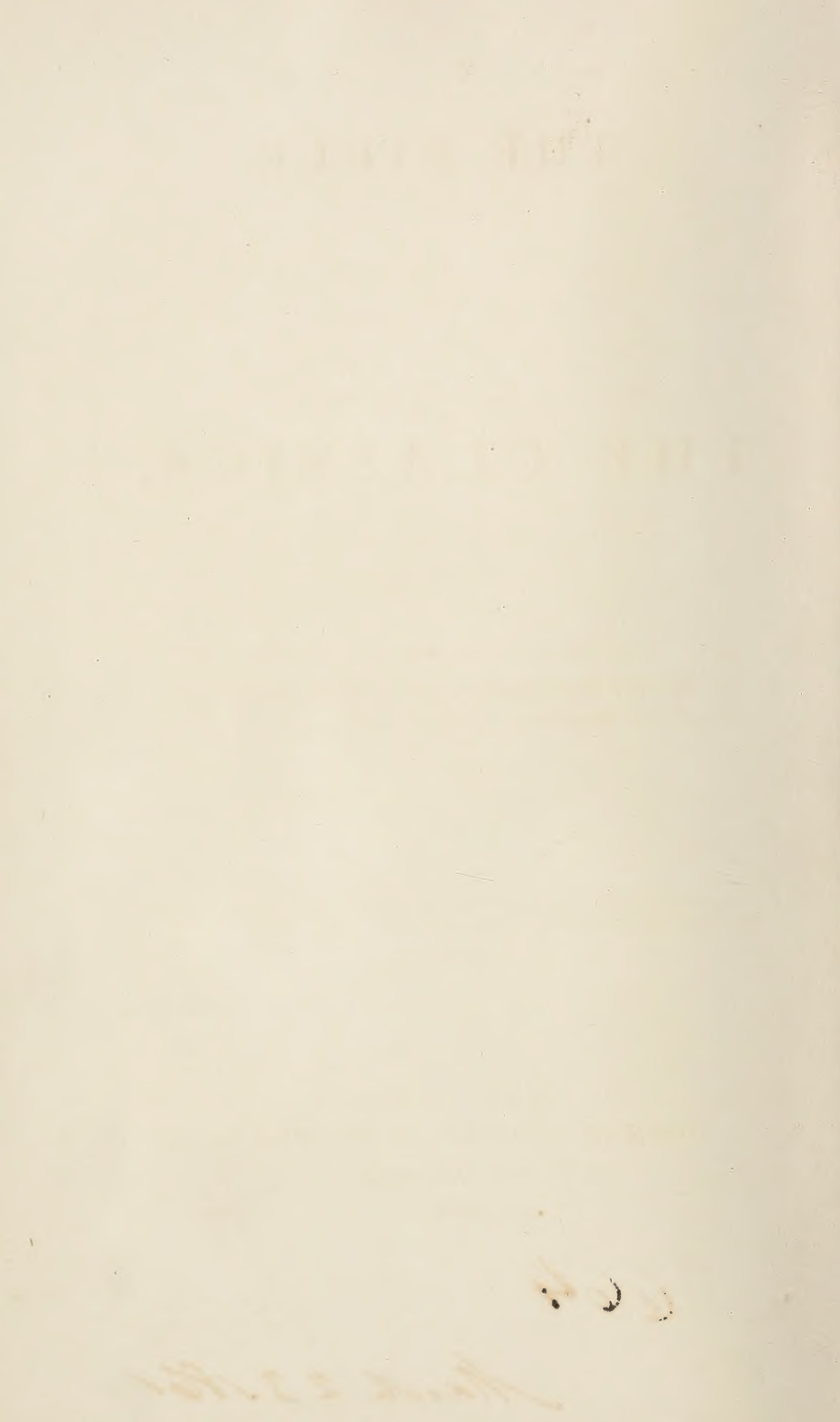
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THE BIBLE

AND

THE CLASSICS.

BY THE

RIGHT REVEREND WILLIAM MEADE,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
OF VIRGINIA.

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"Study the Sacred Scriptures: they have God for their Author, salvation for their end,
and truth without any mixture of error for their matter."—JOHN LOCKE.

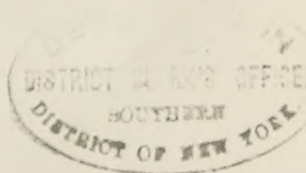
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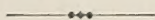
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P R E F A C E .



WHEN a youth at school, studying the Greek and Latin poets, I was, as doubtless other youths are, much struck with the accounts there given of the heathen gods and goddesses; of their visits to the earth and intercourse with mortals; of the miracles ascribed to them; and especially of their frequent assumption of the human form. The teacher made me understand all the allusions to these things by referring to the notes, and by carefully studying Tooke's "Pantheon," in which were many very shocking things which it could be wished were kept from the eyes of the young. Having been instructed in the Sacred Scriptures from a child, and continually hearing or reading the same, at home or in church, I could not but observe the strong resemblance between some of these fables in the ancient poets, and certain things in the Old and New Testaments,—such as the first formation of man; the garden of Eden; God's visits to that place; the long lives of men before the flood; the flood itself; the mission of angels to men afterwards; and, above all, the incarnation of

Christ, and the miracles wrought by himself and his apostles.

While noticing this resemblance, I well remember that unbelieving thoughts would sometimes enter my mind, in opposition to the faith in which I had been trained, and that I was tempted to say, perhaps all these marvellous things in the Bible and in the heathen mythology are alike false. To the blessing of God on a religious education I owe it, that this temptation was not more effectual, and that the impression was not an abiding one, as I fear has been the case with thousands of the young who have not enjoyed the same religious advantages, and even with some who have been instructed in the scriptures of truth.

When it pleased God more deeply to affect my heart with the truth and importance of our holy religion, and I saw how many of the classically educated youth of our land were disposed to regard alike the most sacred truths of the Bible and the wild fables of pagan writers, and how much impurity was learnt from the latter, I began to dread the effects of a classical education, and to think that more harm than good resulted therefrom. But on continuing and enlarging my course of reading with a view to the ministry, and carefully examining the Sacred Scriptures, and the heathen poets and mythologists, my mind was relieved of this apprehension, and I became satisfied that a candid study and comparison of the same with the Bible would produce quite a different result. All my subsequent examinations of this subject have only confirmed me in

the conviction, that one of the strongest arguments in favor of all that seems marvellous in the Bible may be drawn from the remarkable resemblance between the marvellous in it and the marvellous in the religious history and systems of the ancient heathen world ; much of which is to be seen, even at the present day, in the idolatries of the yet unchristianized world.

There is no sentiment more generally admitted, than that "the universal consent of mankind points to truth," if not with an unerring hand in every particular, yet with sufficient clearness to establish all great truths.* If, notwithstanding great perversions and corruptions, the various religions of earth point to some early facts common to them all, we have only to examine diligently where the first and true account is to be found, and then show the origin and history of all departures from the same. But this can only be done by those who have the learning and the leisure for it.

The youth in our schools, with only the heathen poets and the notes on the same, and some classical dictionary, are utterly incompetent to judge rightly on this subject. Their minds will only be overwhelmed by the multitude of contradictory and ridiculous stories about the gods, and either disgust, contempt, or scepticism, as to all among men claiming to be divine, will be the result. Who can question the importance of some work which shall bring within a moderate compass a comparative view of the leading

* "Quod ab omnibus, ubique et semper creditum est pro veritate habendum."

principles and facts of the Bible, and of all the false religions of earth, showing that they had the same origin, but how, under the latter, men gradually "turned the truth of God into a lie," and came "to worship the creature more than the Creator," and at length were given up by God to all the abominations which abound in the heathen world.

The present volume is an humble attempt at such a work; and if the author of it shall only succeed in provoking some one, more competent to the task, to execute it in a better manner, he will rejoice in the honor and privilege of having contributed thus much to what he has long considered as a most important desideratum in the conduct of a classical education. It is now more than forty years since he has been engaged in the fruitless effort to persuade some one, either in this or our mother country, to undertake what he felt himself incompetent to execute in a manner at all worthy of its great importance. During that time he has adverted to it through the press, and spoken and written to learned and pious men urging the subject upon their attention, but in vain. He has long endeavored to find out some work already in use, in the schools of England and America, which had been prepared for this purpose, but without success. When in England, twenty years since, he made a special visit to the Rev. Mr. Faber, who has written so learnedly and voluminously on the subject, with a view to persuade him to condense into a small volume, for the use of schools, the substance of what he had published to the world; but the years and increas-

ing infirmities of that venerable man and most useful author, forbade the attempt.

Within the last few years, another fruitless effort has been made, by the help of two of the first scholars and most laborious authors in England, to find some book, already published and in use, which might answer the object which I have so long endeavored to accomplish. Thus disappointed in all my efforts at help from others, and feeling that old age and infirmities might soon unfit me even for the attempt at something which I have so long deemed important, I hope that my presumption may not seem greater than my zeal if I make an humble experiment myself. It will at once be perceived that I am only using the labors of others in compiling a guide for the young who are travelling the dangerous road of a classical education. Nor have I had in view the young of one sex only. The greater attention now paid to the education of the female sex, even to the extent of embracing, in many instances, the Greek and Latin classics,—especially the latter,—makes it proper to have reference to them in any work of this kind.

I have considered this, and in the execution of my task have endeavored to exclude every thing which might in the slightest degree offend against female purity and delicacy, though in so doing some things must be more lightly touched than the subject seems to require.* It will be seen

* Luther was at one time charged with opposition to the study of the classics, but indignantly repelled the imputation. Julian the Apostate proposed to ban-

that I have generally abstained even from the use of Latin quotations, and altogether from the Greek, preferring the English to either. In doing this I had reference to a class of readers who are unacquainted with those languages, but to whom I desire to render my book interesting and instructive. For the disuse of the Greek I ought to assign another reason, nor be ashamed to do it, when I have so high an example as the great and good Sir Matthew Hale. In the preface to his excellent work "On the Primitive Origination of Mankind," he apologizes to the reader for not using the Greek tongue in his quotations from ancient Greek authors, saying, "I was a better Grecian in the sixteenth than in the sixty-sixth year of my life." I can speak in like manner, only that I may say "I was a better Grecian in my sixteenth year at school, than in my seventy-second in the study." But my book will suit more readers in consequence of my having nearly forgotten something which I once learned. Indeed, it is not for the learned antiquarian and scholar that I write, but for those of either sex, and of all ages, whether studying

ish the works of the poets and mythologists from his kingdom, saying that the defenders of Christianity drew many of their arguments from the pagan writers, adducing their traditions in support of Bible facts and doctrines. Some are, even at this day, unwilling to expurgate any of the classics, lest anything should be lost which might furnish proof of the superior excellency of the morality of the Bible. They would even retain the most obscene and licentious passages in the poets, as proofs of the deep corruptions of the heathen world, and the greater purity of our system. That such testimonies should be preserved and used is very proper, and will doubtless be done, but whether the youth of either sex should be thus familiarized with vice in connection with the charms of poetry, is quite a different question.

the classics, or desiring to be informed of some things which are common to them and to the Holy Scriptures. I may, therefore, in sending forth this work, speak somewhat in the words of the exiled Ovid, in his "*Liber Tristium*," or, "*Book of Sad Letters from Pontus*:"

"Ergo, care liber timida circumspecte mente,
Et satis a media sit tibi plebe legi."

"Wherefore, dear book, around thee look with timid mind,
And be content if read by those of lesser kind."

In the hope that this humble effort may either be itself useful, or lead to something which may be so, I commend it to the blessing of God and the kindness and candor of the reader.

I invite friendly suggestions for its improvement, should it appear likely to answer, in any measure, the object of the author. To one and all I would say, as to any and every thing contained in it,

"Si quid novisti rectius
Candidus imperti—si non ; his utere mecum."

"If aught thou better knowest, in candor tell;
If not, use this with me."

One word only in conclusion. The most pleasing thought associated in my mind with the following pages, (on which I have bestowed much labor, not to make them appear learned, but be useful,) is, that they may furnish interesting and edifying reading to the family circle on a winter's

evening ; that they may also be taken up in private, and read by those of either sex and of all ages, who are anxious for information, presented in fewest words, and in the plainest manner, on those important questions touching God, as exhibited in the holy Trinity—the creation of the world and of man—the deluge—the unity of the human race—the rise and progress of idolatry—and others connected with these, which are now the subjects of so much discussion among the learned, and which sceptics and infidels seek to use against our blessed religion, as set forth in the Sacred Scriptures.

Such being my object, I commend this humble effort to the divine blessing.*

WILLIAM MEADE,

Bishop of the P. E. C., of Virginia.

* Whether it might not be profitably used in classic schools, and especially in those of a higher grade, and be of some service to the young, even in colleges, until something better of the same kind is furnished, must be left to the decision of those best qualified to judge.

LIST OF AUTHORS REFERRED TO.

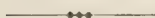
I will not disguise the fact that in compiling this book I have often had in my view a large portion of my brethren in the ministry, who ought to be well-grounded in the subjects discussed in it, but who cannot be supposed to have access to many of the books which treat of them. For their benefit, and in order to inspire some confidence in the accuracy of my statements, I subjoin a list of the authors which I have consulted during the preparation of this book. I have not generally referred to the page and volume of the passages quoted, because these refer to other more ancient writers to whom neither I nor my readers have access.

The following is the list of authors recommended to my brethren, as they may have opportunity or inclination to examine them :

George Stanley Faber's works on the Pagan Mythology, 3 vols. quarto; Hosa Mosaiica, 2 vols. octavo; Mysteries of the Cabiri, 2 vols. octavo; On Sacrifice, 1 vol. octavo; On the Three Dispensations, 2 vols. octavo; Bryant's work on Mythology, 6 vols. octavo; Mayo, 4 vols. octavo; 1st and 2d volumes of Stackhouse's History of the Bible; Prideaux's and Shuckford's Connections, in several volumes, octavo; Prichard's Researches, 6 vols. octavo; Harcourt on the Deluge, 2 vols. octavo; Asiatic Researches, 12 vols. octavo; Stillingfleet's Origines Sacrae, 1 vol. folio; Sir Matthew Hale's Primitive Origination of Mankind, 1 vol. folio; Warburton's Divine Legation of Moses, 4 vols.; Cudworth's Intellectual System, one large volume; Leland on the Advantages of Revelation, 2 vols. octavo; Schoolcraft's American Aborigines, 6 vols. folio, published by Congress; Maury's Physical Geography of the Sea, 1 vol. octavo; Guyot's Earth and Man; Cabell on the Unity of the Human Race, 1 vol.: Hardwic's Christ

and other Masters, 4 vols. octavo; Muir's Christianity and Hindooism, 1 vol. octavo; Cardinal Wiseman's Science and Revelation, 2 vols. duodecimo; Archer Butler's Lectures on Ancient Philosophy; Prescott's Histories of Mexico and Peru; Rivero and Pthudi on Peru, edited by Dr. Hawkes; Lares and Penates, by Barker, 1 vol. octavo; Egypt, by Wilkinson, 1 vol. duodecimo; Bishop Horsey's Treatise on the Sibylline Books; Grey's Key to the Classics, 2 vols. octavo; Brook's Ovid, with notes; Sandys' Ovid, with notes, 1 vol. folio; Fairbanks' Typology, 2 vols. octavo; Rawlinson's Herodotus, 4 vols. octavo; Rawlinson's Historical Evidences, 1 vol. duodecimo; Trench's Hulsean Lectures, 1 vol. duodecimo; Faber's Many Mansions, 1 vol. octavo; Leland's Deistical Writers, 2 vols. octavo; Professor Lewis' Divine Human, 1 vol.; His Six Days of Creation; His Bible and Science; Guyot's Earth and Man; Labagh's Glory of Woman; Turnbull's Christ in History; Hitchcock's Religion of Geology, 1 vol. duodecimo; Hugh Miller's Works; Pendleton's Science a Witness to the Bible; Muller on Eumenides; The Stars and the Angels, anonymous; The True Glory of Woman, by Harbaugh, 1 vol. duodecimo. Beside these, many articles in different Quarterlies of our country.

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INTRODUCTION.

ALTHOUGH the general character of this work is to be inferred from the Preface and Table of Contents, it may yet be well to introduce it by some further observations on what will form its main object. That object will be to establish and recommend the religion of Christ, not only as distinguished from and superior to all other systems, but as lying at the foundation of whatever is true in every other. There is much of truth in the title of an old volume called "Christianity as Old as Creation," though the work itself is full of falsehood. In that title given to our Lord, "The Lamb slain from the foundation of the world," we have the origin of all the sacrificial offerings with which the world has so long abounded. All these are only symbolical and imitative of that in which the essence of all true religion consists. Not only the scriptures declare, but all humanity has ever cried out, that "in blood is the atonement;" that without "shedding of blood there can be no remission of sins;" but the scriptures tell us plainly, what other traditions only sometimes hint at, that it must be nobler blood than that of bulls and goats, or even of ordinary men, which is required for the atonement of sin. A divine personage must combine with the human, by being born of a woman—must unite the fulness of the Godhead with the

truth of our mortal nature—be very God and very man, and pour out his human life and human blood for our sakes. If Christianity be not this, it is nothing but a cunningly devised fable, imposed on men, and utterly worthless. If it be this, then, large as is the volume which contains our religion, this must be its chief theme. Accordingly, we find the Old Testament declared to be a schoolmaster to bring us to Christ; as the alpha and omega—the beginning and the end—the all in all of God's word. When our Lord was on earth, he showed to his disciples how he was set forth in all the ancient scriptures. These are they, he would say, which testify of me. This was the main object, also, of the inspired apostles. But, it may be asked, is nothing of this mighty truth to be found in any other of the many traditions, monuments, or books, which have abounded in the world for so many thousand years of man's history? There is much reason to believe, and many interesting facts to show, that such is the case. The true religion of that God, whose voice spake to our first parents in the garden of Eden, was certainly known to them and their children; as certainly to Noah and his family, in whom the human race was renewed and put on further trial. It must, in its main features, have been known to their descendants, both before and after their dispersion from Babel. More or less of it must have been retained in the worship, and the traditions, and monuments, and writings of the various families or nations which were scattered abroad through the earth, though gradually perverted and corrupted by the sinfulness and ignorance of man. To bring forth the evidence of this in a manner best calculated to convince the reader, is the object of this book.

If the union of the human and divine nature in the person of Christ, in order, by his sufferings and death and

intercession, to reconcile man to his offended God, be the great theme of the Old and New Testaments, we must suppose that much of the same must have been spread abroad through the earth by the descendants of Noah, and been transmitted from generation to generation, however darkened and corrupted and turned into fable. The sinfulness and misery of man, calling for such a hope; the law of God written on the hearts and consciences of men; the religious instincts of humanity, for such there are, must have ever inclined them to cherish a religion like that of Christ. Such it is believed was the case. But while we must cherish and maintain this belief, let us guard against error, for much error is to be found in connexion with it. A great controversy exists, and has long existed, as to the amount of natural religion resulting from the instinct of man and the law written on his heart; as to the piety of the heathen, growing out of the remainder of revealed or original truth yet to be found in their superstition. This controversy began with some of the fathers of the Christian church, especially those called the Platonic, who supposed that there was more of divine truth in the philosophy and mythology of the pagan world, than it is safe to admit. Most injurious were the consequences of their error. In relation to natural religion independent of, if not contrary to revealed, it was advocated to a most alarming extent in the sixteenth and seventeenth centuries. At the head of its defenders stood Lord Herbert, Baron of Sherbury, who wrote in the early part of the seventeenth century, and maintained that there were certain great principles or articles of religion, five in number, written distinctly, by the hand of God, on the minds of all men, in every age and country, making up a system, which were universally received and not disputed. How contrary this to history I need not stop to declare. His Lordship's theory was

well answered by different writers, as may be seen in Leland's view of deistical writers. The next eminent writer was the infidel Tindal, who wrote, in the early part of the last century, a popular and deceptive work, entitled "Christianity as old as Creation, or the Gospel a republication of the Law of Nature." In this he endeavors to show that there is nothing in Christianity which had not always been written on the minds of men. Dean Trench, in his Hulsean lectures, calls him "one of the ablest of the unhappy band of infidels."

Of late years the discussion has been renewed and has assumed a more dangerous form. Some of the German writers (called Neologists) have improved upon the Platonic fathers, and found out so much of divine truth in the ancient philosophers and mythologists, and in their successors of the present day, that it matters little whether the gospel, in its fulness and purity, be preached to the heathen or not. They so magnify the amount of saving truth which may be found in all the perversions of religion, which prevail upon earth and in the deep recesses of the human mind, as to encourage the idea that all men may be saved by "the law or sect which they profess," if they be only sincere.

It is our desire to seek for the truth on this important and deeply interesting subject, and to present it with candor to our readers. Many sound minds and honest hearts are engaged in its investigation; and the inductive system, or that which reasons from well established facts, is faithfully used in the inquiry. The real character of all the various religious systems which are or have been among men, is carefully sought in all the monuments, traditions, and histories of the earth.

How far Christ has been the desire of all nations; how much there has been of what is called "the unconscious prophecy of Christ," in the groping after truth—

the feeling after God—on the part of the philosophers and in the popular belief of the nations, is the inquiry.

We are persuaded that there has been enough to form a most powerful argument for the truth of Christianity, as the revealed religion to the first parents of the human race, and as that which has been continued through the Patriarchal, Jewish, and Christian church to the present day.

We are persuaded that either the human race was not created by God, according to the popular belief, or else that God did communicate religion to it. Frederick Newman, the infidel brother of the great Tractarian of England, says that "religion was created by the inward instincts of the soul, to be pruned and chastened by the sceptical understanding." Much do we prefer the opinion of Tertullian, one of the early fathers, who said that "the whole of Gentilism was either a distorted copy of primordial truth, or else was actually derived from a perusal of the Old Testament scriptures." A portion of what was true in paganism was doubtless to be traced to both of these sources. At the time of the Reformation, some, both of Romanists and Protestants, spoke too strongly of the amount of truth to be found in the ancient philosophers. A certain Romanist called the ancient philosophy "a tacit Christianity;" and even Zuinglius spoke too favorably of some idolaters and philosophers.

A much more careful and deeper search into the character of the various philosophies and religions of mankind has of late years been made, by some of the most learned theologians and scholars, the result of which has been most favorable to the belief that the great doctrine of the incarnation and atonement is sustained by the general consent of mankind.

Dean Trench, in his laborious and interesting Hulsean lectures, says, "All men have been in one way or another

asking for that gift (such as we have in Christ), or fancying that they have gotten it, or mourning its departure, or providing substitutes for it." Speaking of man's nearness to God in Paradise, he says: "Everywhere they had a tradition of a time when they were nearer to God than now, and a confident hope of a time when they should be brought nearer again." "No thoughtful student," he says, "of the past records of man can refuse to acknowledge that through all its history there has been the hope of a redemption from the evil which oppresses it;" nor of this only, but that "this hope has continually linked itself on some single man;" and again, that "this help must be in a person; that only around a person could souls cluster."

Elaborate and learned as the Hulsean lectures are, a work of more labor and learning has since appeared from the pen of the candid and judicious Charles Hardwic, M. A., Christian Advocate in the University of Cambridge, England. It is entitled "Christ and other Masters," in four volumes; being a most thorough examination of all the religions of the earth, as they have been and now are. While evidently fearful of finding too many and close resemblances between the religion of the Bible and the corrupt perversions thereof, he nevertheless thus testifies to the proofs of a common and heavenly origin. "The features of resemblance, few, dim, and fragmentary though they be, should be welcomed as so many testimonies to the truth of revelation, as unconscious prophecies of heathendom, or else as portions of that spiritual heritage which men and tribes bore with them from the cradle of the human race." In opposition to the doctrine that men have discovered and made a religion for themselves, he says, in discoursing of the Hindoos, that "Nearly all their writings, so far from advocating the notion that truth is self-evolved or a discovery of the human

reason, recognize in God the only source of supernatural teaching;" and so far from urging that the present age alone is in possession of such teaching, they proclaim their frequent obligation to the purer wisdom of antiquity, and to the "guidance of the sages who have delivered it unto us." They say that "truth was originally deposited with men, but gradually slumbered and was forgotten, and that the knowledge of it returns like a recollection." This, as we shall see hereafter, was the favorite doctrine of Plato.

In regard to a Redeemer, Mr. Hardwic says, "Notwithstanding all the wayward tendencies of men, diverging each in opposite ways from the principles of true religion, there was always in the heart *of man* a *yearning after an external Saviour*. There was always a presentiment that such a Saviour would eventually stoop down from heaven, and, by an act of grace and condescension, master all our deadliest foes, and reinstate us in our lost inheritance." What is this but the doctrine of the apostle as to the "whole creation groaning in pain, waiting for the redemption."

"This doctrine," says Hardwic, "was to the Hebrews, from the time of Abraham, 'the pivot of their firmest hopes—the key to all their scriptures.'" Speaking of the Medo-Persians, among whom such tradition had lost all practical effect, he says, "Among these, as well as in the darkest depths of Gentilism, the echoes of primeval truths had lingered ages after they had lost all practical effect."

Mr. Hardwic very emphatically dwells upon the fact, that in all the other religions there was a sad absence of any deep and just views of sin, such as Jews and Christians had, although they all admitted the fall of man, the existence of sin, the need of sacrifice, and a restorer.

Having adduced these testimonies from European writers, I should do injustice to our land if I did not

mention one at least of the many valuable treatises of American divines, either in book or pamphlet form, which treat on this interesting theme. The Rev. Robert Turnbull, D. D., has just edited the second edition of his "Christ in History," a book to be recommended for its deep research into the writings of ancient philosophers and mythologists, and for the striking manner in which he shows how all history bears some testimony to Christ as the central idea in all the religions of the earth, however obscured and smothered by the fancies and theories of men. Quoting the strong language of Shelley and Vinet, he says, that "History, as a whole, is a successive revelation of God," and that "all the intractable and contradictory problems of philosophy find their solution in Christ." The result of his own researches is, that "God, manifested in some form, is the centre of all history, past, present, and to come." In the Prometheus of Æschylus he finds the half divine, half human sufferer and Saviour, the true friend of man, while Jupiter was the awful tyrant. Plato and other philosophers, he says, held to a divine manifestation, an emanating essence or deity, called *logos*, or wisdom, or reason, by which the world was created; not a mere abstraction, but a personality. As to the Hebrew doctrine, Philo Judeus, born a few years before Christ, and the greatest philosopher of the Jewish nation, maintained that some divine *logos*, or word, or reason, must intervene between men and God in order that men might understand God. He it was whom the fathers called God of God, Light of Light, very God of very God, and which is incorporated into the Christian creed. He it is whom the apostle calls "the brightness of the Father's glory, and the express image of his person." He it is whom the ancient Jews called the Messiah, the Shiloh, who was to come—the Angel of the presence—the Divine presence—Emmanuel, God with us. This was the God of Abraham,

Isaac, and Jacob, who so often appeared to them in the human form. God as the infinite Father could not be seen or known to finite man, except he became, in a sense, finite also, embodying himself in some material form, becoming the word, or voice, or image of God. This doctrine runs through all the ancient religions, however perverted. Thus in India, Vach, or speech, is the active power of Brahma. In Egypt, while Aman is the hidden god, Phtha is the god by whom he produces the world, the manifested god. In Persia, Ormazd the Good creates the world, by Honovu the word. A Chinese sage also teaches the creation of the world by the "primordial reason." The early fathers maintained that the ancient writers, whether poets or philosophers, derived their belief of the eternal word, or reason, by whom the worlds were created, either from the sacred scriptures or some original revelation.

All men, it seems, have ever been longing for an incarnate God. Even pantheism, which supposes God clothes himself in every material object of nature, bears some testimony to this craving of humanity that God would condescend to let himself down, and permit us to see him and feel something of him. Even rationalizing and sceptical men acknowledge that the human form is the fittest for the indwelling of the Deity, in order to convene with man and do him good. Wherefore, all the gods of the heathen were once men, or sometimes assumed the human form, and their images were the same.

All these things bear some testimony to what the scriptures teach concerning one born of a virgin, and who thus became "Emmanuel, God with us"—a second Adam, but without sin as to his mortal nature, and yet the second person of the Godhead, as to his divine.

It is impossible to conceive of a method by which God could so effectually draw the hearts of men unto himself,

as that which was devised in embodying himself in the human form, going through all the stages of human life from infancy to age, and performing all the kind offices of humanity, enduring all the persecutions of the wicked, and at length suffering all the agonies of crucifixion. Well may we exclaim with a pious mystic :

“The Lord of all things, in his humble birth,
Makes mean the proud magnificence of earth ;
The straw, the manger, and the mouldering wall,
Eclipse its lustre, and I scorn it all.

“All, all have lost the charms they once possessed ;
An infant God reigns sov'reign in my breast :
From Bethlehem's bosom I no more will rove ;
There dwells my Saviour, and there rests my love.

“Thou art my bliss, the light by which I move ;
In thee alone dwells all that I can love ;
Upon my meanness, poverty, and guilt,
The trophy of thy glory shalt be built.

“The more I love thee, I the more reprove
A soul so lifeless and so slow to love ;
Till, on the deluge of thy mercy toss'd,
I plunge into the sea, and there am lost.”

—MADAME GUION.

The following testimony of the Rev. Mr. Cecil to the necessity of an incarnate God, will, I am sure, be acceptable to the reader.

“A sick woman once said to me, ‘Sir, I have no notion of God—I can form no notion of him. You talk to me of him, but I cannot get a single idea that seems to contain any thing.’ ‘But you know,’ I said, ‘how to conceive of Jesus Christ as a man. God comes down to you, in him, full of kindness and condescension.’ ‘Ah ! sir,’ she replied, ‘that gives me something to lay hold on. There I can rest. I understand God in his Son. And if God,’

she added, 'is not intelligible out of Christ, much less is he amiable, though I ought to feel him to be so. He is an object of horror and aversion to me, corrupted as I am. I fear, I tremble, I resist, I hate, I rebel.'"

The testimony of missionaries to the power of this great truth is also most weighty, and with one instance of it I close this introduction. The following is the account given of himself by the first convert in Greenland: "Brethren," said he, "I have been a heathen, and therefore I know how heathen think. Once a preacher came to us and explained that there was a God. We answered, 'Dost thou think us so ignorant as not to know that?' Another preacher began to teach us, 'You must not lie, steal, or get drunk.' We answered, 'Thou fool, dost thou think that we don't know that?' and so dismissed him. After that, one came to my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from the misery in which you live at present. To this end he became a man, gave his life a ransom for man, and shed his blood for us.' I could not forget his words. Even while I was asleep, I dreamed of that blood which Christ shed for us. I told this to the other Indians, and through the grace of God an awakening took place among us. I say, therefore, Brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words gain entrance among the heathen."

If Christianity be from heaven, and God sanctifies men through the truth, and if there be religious instincts in man, then must they be moved to action by the plain and faithful exhibition of this its great fact, far more than by anything else.

THE BIBLE AND THE CLASSICS.

CHAPTER I.

ON THE CHANNELS THROUGH WHICH THE EARLY HISTORY OF MAN
HAS COME DOWN TO US.

IF, as we believe, God made our first parents according to the account given to us in the scriptures, we must suppose that he himself communicated the knowledge of this fact to them, together with such information and instruction as were necessary for the preservation of life, and for their comfort and improvement on earth. Far be it from us to believe that he should have formed such a being as man, and then cast him out, ignorant and speechless, to grope his way to knowledge in such a solitude as was all around him. Superior as man is to all other beings on earth, and appointed Lord of all, yet, in his infancy, and without nursing care and instruction, he is the most ignorant and helpless of all.

In order to intercourse with his Maker, and other beings who should be born unto him, there must be some power of speech and the use of words. Wherefore, we find God not only speaking to our first parents, and they replying to him, but bringing all the animals to Adam, that he might give them appropriate names; for, as words are representatives of things, we may reasonably suppose there was some correspondence between the names given to the animals and the qualities of the same. Bishop

Stillingfleet well remarks : " The imposition of names belongs not to every one, but only to him who hath a full prospect of their several natures."

Our great poet, Milton, who was also no inferior divine, thus describes the first efforts at speech on the part of our first father :

"To speak I tried, and forthwith spake.
My tongue obeyed, and readily could name .
Whate'er I saw."

When the various animals were presented,

"I named them as they passed, and understood
Their nature ; with such knowledge God endued
My sudden apprehension."

Bishop Warburton thus reasons in behalf of the divine gift of language. Regarding it as indispensable that the knowledge of divine things should come directly from God, he says : " If God taught the first man religion, can we think that he would not, at the same time, teach him language ? If it be said that he might gain language by the use of reason, it might be replied, so he might religion also."*

* Many traditions of the ancient world point to this as a fact in the early history of man ; and, as there was, of course, only one language at first—and that, probably, the language used by Noah, the father of the renewed race after the flood—which continued until the dispersion of Babel, several nations have claimed for their language the honor of a divine original. The belief of many learned men is, that the original language was one from which the Hebrew and Chaldaic were derived, since there are so many words in each of them common to both, or bearing a strong resemblance. Homer, in his great poem the *Iliad*, speaks of the language of gods and men as different ; and one of his annotators affirms that the language of gods, who were once mortals, and most probably represent Adam and Noah, and three of the sons of each, was the Hebrew, while the language of men was the Greek, in which his poem was written. As to the question, which of those that were used after the confusion of languages at Babel comes nearest to the original, or whether that original one may not have been retained, for a time at least, by one or more of the dispersed tribes, the learned differ. Recent investigations into the roots of various languages

The very reason of things, and the absolute necessity of the case, seem to require that language should be the gift of God himself. If our earthly parents teach us to speak as soon as our organs are capable of it; if they, through words, communicate such knowledge as we are able to receive, especially telling who made us,—how much more would the great Father teach his full-grown children, made after his own image, what was necessary to be known by them concerning himself, and their duty to him and each other. It has been justly remarked, that “If man had been left a single day without revelation, it would be like being born blind.” Bishop Stillingfleet says, “If man was not convinced, in the very first moment after his creation, of the being of him whom he has to obey, his first work and duty would have been, a search whether there was any supreme, infinite, and eternal being”—a question which has puzzled so many philosophers, and which would have puzzled them much more, but for the light of tradition coming down from original revelation.*

trace them all, more and more certainly, to a very few, which were spoken soon after the dispersion. All these discoveries tend more and more to establish the doctrine of the unity of the human race, which, of course, both in the first creation and after the deluge, spoke but one language. One of the ancients proposes to settle the question as to the oldest language by bringing up two children in a desert among goats; to which Bishop Stillingfleet well replies, that “They would doubtless speak the language of goats.” I believe some experiments of this sort have been attempted, but am unable to state the results.

* The following lines from an American, in a little poem which I have recently seen, very happily express the views contained in this chapter concerning the divine instruction given to the first man :

“ God left him not
To grope his way, and win by long deduction
The precious knowledge that we have a God,
But showed himself at once.

“ So Adam names to all the creatures gave,
Because he saw them in the light of God,
From whom to them he went ”

By the Rev. ADAM HOOD BURWELL,
Of Canada.

If, then, there was this express communication through words, by God himself, to our first parents, they would certainly deliver what they had received to their children, in the same manner in which it was communicated to them, and this stream of knowledge would flow down from generation to generation. This transmission of accurate knowledge of such important things as God's first dealings with man, would be the more easily effected by means of a fact of which we are assured in scripture, tradition, and all history, viz., that the lives of men were much longer than at present, so that only one link was necessary to connect Adam with Noah, and two with Abraham. Doubtless, after a time, some other method, whether by books or documents, was adopted in order to perpetuate the knowledge of what God had done for man, either at first or afterwards. There were not a few traditions in the ancient world, that some sacred books existed before the flood, and even survived the flood.

Nor can we see anything unreasonable in the supposition that there were written characters and books before the flood, when we consider the advance made in some of the arts, as of instrumental music on the harp and organ, and the manufactures in iron and brass, which we have recorded in the brief sketch of antediluvian history by Moses. We know that soon after the flood letters and books were in use. Moses, in the seventh or eighth century after the flood, as is generally supposed, at the command of God, committed to writing his laws; and God himself, with his own hand, in characters which must have been well known, engraved the ten commandments on tables of stone.

In all the wisdom of the Egyptians, with which Moses was acquainted, there must have been letters and books. Before his time indeed, there is reason to believe they had been communicated from Egypt to Greece. Is it then im-

probable that in all the period preceding the deluge, no such advance should have been made through which certain religious knowledge and history may have come down to Noah and his sons, adding confirmation to oral tradition.*

Why God, in his providence, permitted such documents to be lost, and so little of antediluvian history to be rescued from the deluge; why he has also permitted to be lost so much of postdiluvian history from the time of the deluge until Moses, and even after Moses,—for his history is very brief, and only of a small portion of the human family, and there is no other; why so many of the documents and histories of his time and afterwards, of which we have only fragments, were permitted to perish; why so much valuable learning of Egypt and other countries was allowed to be consumed in the Alexandrine library, it is not for us to know. Doubtless God has wise and sufficient reasons for this permissive providence, as for all else.†

Whatever may have been the character or amount of tradition and documents of the early antediluvian history of man, and of God's dealings with him, and of apostasies

* A learned mythologist, the Rev. George Stanley Faber, who has written more extensively on ancient paganism than perhaps any other, after stating some of the traditions collected from the most ancient authors, concerning certain sacred books said to have been preserved in the ark, or otherwise, concludes, that though he will not undertake to determine the point, yet that he sees nothing improbable in the supposition that Noah may have preserved and delivered to his posterity some documents, which in time became corrupted into fable, though still retaining some original truth.

Can anything be more probable than that genealogies were carefully kept before the flood, of births, ages, and deaths; that they were preserved by Noah in the ark; and that Moses was acquainted with these and drew his statements from them, just as the Jews kept their genealogies, and the Evangelists made use of them in tracing our Saviour's descent?

† The Alexandrine library, the depository of the learning of the ancient world, was destroyed in the time of Julius Cæsar. In the seventh century, the Saracens swept away all the libraries of the Eastern world. The remains only of ancient books may have been left, and are dispersed through the world, as the Jews are, to testify of Christ.

from him, it is certain that the knowledge and worship of the true God were retained in the family of Noah, and through him and his descendants diffused through the renovated world.

Whatever may have been the precise object of that great enterprise at Babel, which so displeased the Almighty as to make him disperse the irreligious actors in it through various lands, they must have carried with them the traditions of the leading facts of the history of man before, at, and after the deluge, and of God's dealings with him; and these traditions must have formed a part of their religious system, however corrupted that system may have been before, at, and after the daring association at Babel. Such was the perversion of the truth in the country of Chaldea, where this impious proceeding took place, that we find God separating Terah and his family, (who, though descendants of Shem, and properly belonging to the land of Canaan, according to God's appointment, were found among the ungodly posterity of Ham, in Ur of the Chaldees,) and carrying them to Canaan. Although not renouncing the true God, yet Terah and his family, and perhaps Abraham himself, had partaken somewhat in the false worship, since Joshua, in his address to the Israelites after entering the land of Canaan, says, "Your fathers beyond the flood—the river Euphrates—served other gods." Abraham is selected by the Almighty to be the father of a special people, whom he made the depository of his laws and revelations, in order to the preservation of the truth among men, from whom it was rapidly passing away.

To Abraham, Isaac, and Jacob he manifested himself, at sundry times, and thus kept alive the true knowledge of God. To Joseph also he showed great favor, preserving him from the then growing idolatry of Egypt. But something more was necessary to save even the descend-

ants of "the father of the faithful" from being overwhelmed by that deluge of impiety and idolatry which was sweeping over the earth. The children of Israel, though still having some knowledge of the true God, had become but too much attached to the abominations of Egypt, and could only be preserved from utter apostasy by an entire removal therefrom, under the guidance of Moses. With an "high hand and outstretched arm," amidst stupendous miracles, God led them forth from Egypt, keeping them for forty years not only separate from all others who might corrupt them, but in the midst of enemies who resisted their progress at every movement towards the promised land. While feeding them from heaven with daily bread, and performing repeated miracles, he was also speaking to them from Mount Sinai, and from the Shekinah between the Cherubim, delivering laws and appointing ordinances. An account of all this we have in the five books of Moses, besides a long narrative of man's history and God's dealings with him, before and after the flood. When our Lord was upon earth he recognized these books as of divine authority, and often referred to them. Moses laid claim to divine instruction, establishing it by many and great miracles, during a period of forty years, beginning in Egypt and continuing until he was in sight of the promised land. Concerning this book we may say, without fear of contradiction, that by consent of the learned it is the most ancient in the world. Traditions and fragments of books, relating to the same great events referred to in Genesis, there have been in other countries, before the days of Moses and about his time; but none of these survive, except in some fragments which the fathers of the Christian church drew from the fragments of other writers, the oldest of whom was many hundred years after Moses. The books of Moses were written, according to general belief, about seven or eight

hundred years after the deluge, and about four hundred after the call of Abraham. God most emphatically commanded him to write down all that was delivered him "as a memorial;" and in no nation under heaven was so much care taken of records as among the Jews, in the time of Moses and afterwards. Some hundreds of years after Moses these books became so notorious in the world, that Ptolemy Philadelphus, a king of Egypt and a great patron of learning, caused them to be translated into the Greek by seventy learned men.

Judea being situated, as it were, in the centre of the world, between the three most ancient nations, viz., Egypt, Phœnicia, and Chaldea, to which all others looked for history, religion, and philosophy, must have been an object of interest to the priests and wise men of the same; and as many of the Jews, from an early period, were to be found in Egypt, and in Tyre and Sidon, cities of Phœnicia, and in Babylon of Chaldea, these sacred writings, and their religious opinions, must have been in some measure known, especially when the philosophers of Greece began to travel through those countries in search of all kinds of knowledge. About the same time that Ptolemy caused the Jewish scriptures to be translated into Greek, he encouraged Manetho, the oldest and most celebrated historian of Egypt, to draw up an account of the antiquities of that country, going back to the origin of the world, and embracing of course in some measure the history of other nations. The same great patron of learning induced the celebrated Berosus to write a similar history of the antiquities of Babylonia, a country vying with Egypt as to age and knowledge of divine things. Both of these histories were written some hundreds of years after the books of Moses. Some years later, Sanchoniathon wrote the history of Phœnician antiquities. All of these profess to have gathered their histories from monuments, traditions,

temples, hieroglyphics, (not from any regular histories such as that of Moses,) which had come down to them from former times.* They were not employed to translate some venerable documents like the Old Testament, the larger part of which had been written and used publicly for some hundreds of years by a people living in the midst of the greatest nations of the earth, but only to prepare histories out of such materials as could be found amongst traditions and monuments, and in their worship. Need I institute a comparison between them? Even these three books, the oldest in the shape of history in the world except Herodotus, (whose work bears the title of the nine Muses,—very happily, some think,) are no longer in existence, except, as we have already said, in some few fragments to be seen in the early fathers. How wonderfully has the providence of God watched over, preserved, and handed down to us this sacred volume, while permitting all others to perish.† And yet not all of these have been allowed to perish. Enough in fragments has survived to show that, notwithstanding all the fables into which divine truth has been turned, the leading facts of the Mosaic history are substantiated by general tradition.

Moses, under the guidance of God's Spirit, was appointed to deliver to us the main facts of creation, and ancient history, and God's dealings with men, free from all admix-

* Philo Biblius, the Jewish writer, says, "It was the good fortune of Sanchoniathon to light on some ancient documents which had been preserved in the innermost part of a temple of Ammon, and known to very few. He had, however, to divest them of fable before he could draw any thing from them." I am aware that grave doubts rest on the authorship of the book ascribed to Sanchoniathon, but I give what was formerly the generally received opinion on the subject. His book is certainly a compilation of very ancient traditions.

† Sir Matthew Hale, on the Antiquity of Moses' writings, says, "Many millions of books that have been written since Moses' time have been lost; much more those books which were written antecedent to Moses' time;—and the truth is, that the preservation of the books of Moses *entire* unto this day, when so many of a far later date are lost, is to be attributed to the special providence of Almighty God."

ture of falsehood. It is not to be understood that God revealed to him all that he wrote, as something before unknown to himself or others, but only that he was guided to write down what was true, and leave out what was false in the general traditions which prevailed in his day.

The knowledge of one God, and the temptation and fall of man by the devil, in the form of a serpent, and the banishment of our first parents from paradise, of the wickedness of the antediluvians, of the ark and deluge, of the tower of Babel, had all been understood among men; but perversions and fables and idolatries had been blended with them,—and Moses was enabled to give a brief and true history of the works of God, and his dealings with men, not mixing poetry, or philosophy, or astronomy, or any human theories, with it. Much that he knew, and that others knew, was omitted, but nothing that was necessary to the great object of his appointment. So it was when the New Testament was completed, under the guidance of the Holy Ghost. We are told by St. Luke, that if all which was said and done by our Lord was written down, “the whole world would not contain the books which must be written.” The Evangelists only recorded such things as were “surely known among them,” and were necessary to the great end and object of the Evangelical Record. Of both these Testaments we may say, with Mr. Locke, “They have God for their author, salvation for their end, and truth without any mixture of error for their matter.” It is, however, gratifying to be able to bring in every kind of testimony to the truth of scripture, and therefore it is well worthy of being mentioned, in this connection, that there was a class of writers of a very early date, in the pagan world, who were esteemed sacred poets, and who preceded Homer, Hesiod, and others, who were the heroic poets. The former dwelt more on the creation of the world, on the first god or gods, on the

early history of man, before and after the deluge. Horace, in his book "*De Arte Poetica*," refers to these two classes in the following lines:

"Fuit hæc sapientia quondam
Publica privatis secernere, sacra profanis;
Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,
Tyrteusque mares animos in martia bella
Versibus exacuit."—*Horace De Arte Poetica*.

From these lines it seems that there were, before the time of Homer, some called divine poets, who wrote divine verses, and were held in high esteem. The term vates, or prophets, was applied to them. The names of the chiefs of these poets were Musæus, Orpheus, Linus, Amphion, and Hermes, who are supposed to have lived from 1250 to 1400 years before Christ, whereas Homer only lived about 900. If this computation be correct, they lived near the time of Moses. They refer to the same ancient events and periods with Moses, though they for the most part wrap them up in fables and extravagant verses. They evidently come much nearer the original truth, as to God and the creation of man, than those who followed after them. As to the supreme being, Orpheus, or whoever wrote the Orphic verses, (for the authorship is doubtful,) had more scriptural views than most others. They all belonged to some part of Greece, though they represented the earlier theology of Egypt and Chaldaea. In the course of our work we shall have occasion to adduce proofs of this. They appear to have lived at a period when many of the families and tribes, which had been dispersed from Babel and had settled in different parts of Greece, had sunk into comparative barbarism and ignorance; and these poets, by their verses and instructions, contributed to the improvement of the same. This

is what is meant by their taming wild beasts, by means of their harps and lyres and verses.*

When these ancient poets passed away, and with them much of original truth, though even then mixed with much error and fable; and when Greece, emerging from a state of semi-barbarism, aspired to a place among the older nations from whence they emigrated, and from which they derived their arts and learning,—Homer and Hesiod new-modelled their theology, and in their poems classified the gods, adding many things unknown before, and thus claimed antiquity and originality for Greece. We have abundant evidence of this in ancient authors. Plato says that “The most genuine helps to philosophy were borrowed from those who were called barbarous by the Greeks;” that “they new mould and fashion everything;” that “other countries abide more determinately by the terms which they have traditionally received.”

Plato acknowledges that “the nearer the originals the truer;” that “the higher we go up to the ages nearest creation, the more visible the traces of truth.”

These things, however, he says, “were wrapt up in the fables of the poets; that he could only try to make the

* “*Cædibus et victu fado deterruit Orpheus
Dictus ob hoc lenire tigres, rabidos que leones
Dictus et Amphion Thebanæ conditor urbis
Saxa movere sonu testudinis et voce blanda
Ducere quo vellet.*”—HORACE.

Some modern wag has thus described the power of Amphion :

“ ’Twas said of old of one Amphion,
That by his verses he could tame a lion,
And, by his strange enchanting tunes,
Make bears and wolves dance riggadoons.”

To these early poets of Greece there might doubtless be added others of the same period in Phœnicia and Chaldea, all of whom contributed their share to whatever remainder of primitive truth may be found in the Asiatic systems of Phœnicia, Persia, Chaldea, and Judea.

best use of them until some one came to explain them." Thus spoke the best of the philosophers of Greece. They alluded to these allegories, by which some of the earlier poets set forth sacred and early facts, which were brought by the first settlers into Greece, but which were more and more obscured by the fictions of later poets.

Of the pagan mythology, as held by the Greeks, we find little in the writings of the three ancient historians, Manetho, Berosus, and Sanchoniathon; for this we must go to Homer and Hesiod, who settled it for all future times. Wherefore we find, that when the best philosophers appeared, they went to Egypt and the East, the earliest settled countries, in search of wisdom. Thales, the first of them, drew his wisdom from Egypt, where he spent some years; he advised his disciple Pythagoras to travel in search of wisdom among the ancient nations. Pythagoras, obeying his master's advice, spent forty years in gathering all the traditions he could get from the Egyptians, Jews, Phœnicians, and Chaldeans.

Plato, after speaking of the traditions of the eastern countries, said, "Their knowledge of the Deity was derived from the gods;" that "the ancients, who lived nearer to the gods than we, have transmitted it unto us." He speaks of Adam's state of innocence under the fable of Saturn's golden age, but says that "we want a fit interpreter of the fable."

Mr. George Sandys, translator of Ovid's *Metamorphoses*, speaking of the philosophy taught in the ancient fables which were set forth by Ovid, says,

"Phœbus Apollo sacred Poesy
Thus taught: for in these ancient fables lie
The mysteries of all philosophy."

By philosophy he meant heavenly truths, as well as the secrets of nature. Mr. Shuckford, in his able work on

the connection between sacred and profane history, says that "the works of the divine Plato were full of the ancient traditions, though he sometimes gives them a fabulous turn to humor the Greeks." Mr. Bryant, one of our most eminent mythological writers, alluding to this fabulous turn of the Greeks, says that Hecateus of Miletus acknowledges that "the traditions of the Greeks were as ridiculous as they were numerous." Theophilus, one of the fathers, says, "They were blinded by vanity, and neither discovered the truth themselves, nor encouraged others to pursue it." Bishop Stillingfleet says that "the Greeks were beholden to their wits for their history, being so much given to fiction." They were anxious, he says, to be considered *originals*; "*the sons of the soil* (terrægeni); *the first of the human race*."

Bishop Potter, in his Grecian antiquities, says, that "As geographers, on their maps, when they have gone as far as they can, fill up the rest with impassable mountains and frozen seas, so the poets and mythologists, who were almost all of Greece, do when they give an account of ancient things." They were the more anxious to establish their antiquity, because taunted by other nations with their recent origin, being all of them, or their numerous tribes and nations, colonies from Asia and Egypt. An Egyptian priest once taunted Solon with this saying: "The Greeks were always children, having no antiquity of their own." The Egyptians, however, became, in time, as obnoxious to the charge of exaggerating their age as the Greeks. If they were older, by settlement, and superior in wisdom to the early Greeks, they carried back their history and genealogy much further into the region of fable than even the Greeks did. Their historian, Manetho, seemed determined to outstrip Moses in his history of the creation of the world and the dynasties of the Egyptian kings, carrying them back thirty or forty

thousand years. For this they have been subjected to the same ridicule that they cast on the Greeks. An ancient writer said of them, that "The wisest action they ever did was to conceal their religion" (meaning from the common people); and that "the best offices of their gods was to hold their fingers in their mouths, for such was the case with their images and statues." Bishop Stillingfleet says, "It was as easy to make an Ethiopian white, as to make an Egyptian tell the truth about his country."

Nevertheless, both Greeks and Egyptians, notwithstanding all their silly fables and imaginations about themselves and their ancestors, bear strong testimonies as to the leading facts in the early history of man, as to the creation, the chaos, the formation of the first parents, the fall, the deluge, the long lives of the antediluvians, the tower of Babel, and the dispersion. The origin of their gods seems very strongly to point to Adam and Noah and the three sons of each, although their poetry, philosophy, and astronomy made sad havoc with original history and truth.

Very justly, therefore, does Bishop Stillingfleet conclude, that "All our most laudable endeavors after knowledge (that is, original revelation) are only the gathering-up of some scattered fragments of what once was an entire fabric, and the recovery of what was lost out of sight and sunk in the shipwreck of human nature. Therefore it is that the Eastern nations had more of sacred truth in their religious systems, because they relied more on ancient tradition." They wrapped the ancient truth in wild fables, which the investigations of such men as Sir William Jones, Messrs. Faber and Bryant, and some others have now explained, by the help of the Holy Scriptures, in a manner that Plato, Socrates, and all the best of the ancient philosophers were unable to do; but these philosophers always acknowledged the superiority of the

East, by travelling thither in search of wisdom, beginning with Egypt, which is an eastern colony.

These fables and traditions were merely shadows of original revelation. It is well, therefore, for us to adopt the plan of Thales the Athenian, when collecting wisdom in Egypt, and who ascertained the height of the Pyramids by measuring the shadows. The Bible is the great pyramid of truth; all other documents and traditions are the mere shadows. In confirmation of the foregoing testimony to the superior authority of the Eastern nations over the Greeks and others, we may add that the Persians and the early descendants of the inhabitants of the Ark are acknowledged to have retained the most accurate knowledge of the early history of creation, and true religion was longer adhered to among *them*, than among other nations; and their magi, or wise men, were the first to welcome the Redeemer into the world. In relation to the remark that the earlier systems of paganism were as shadows to the substance, we add, that Archbishop Tillotson, in one of his sermons, after discussing the resemblance between them, says that "Paganism must either have been a corruption of our religion, or that ours must have been accommodated to it." The latter supposition is so contrary to all history, and so monstrous, that none can entertain it.

We have Moses and the prophets, Christ and the apostles, to explain to us all that was true in the ancient fables. Truly does old Fuller say, "Without this history the world would be in total darkness, not knowing whence it came or whither it goeth. In the first page of this sacred book a child may learn more, in one hour, than all the philosophers of the world in a thousand years." To this we may add, that in a few succeeding chapters also, we have more accurate, though brief notices, not only of the nations descended from Abraham, through Esau as well as Isaac, but also of the Egyptians, Canaanites, Chaldeans, and

Phœnicians, than can be found in any other history. Truly, therefore, did our Lord call the Old Testament "The Scriptures," by way of eminence, there being none other to be compared with them.*

There is one peculiarity of the Mosaic history and legislation, which deserves to be noticed before we close. While all the reputed founders of pagan mysteries and laws lay claim to some god, or hero, or inspiring genius, (as Numa to the muse or goddess Egeria,) as the author or revealer of them, and allow all others to have their divine authors also, never disputing their claims, Moses is the only one who ascribes his system and history to the great first cause of all things—"the God of gods." *He* alone declares all others to be false, claiming exclusive honor to his as the only true one. His God is a jealous God, and will not give any of his glory to another.

All the gods of the heathen could live together in the great Pantheon at Rome in harmony; but the God of Moses must dwell alone in the Heaven of heavens above, and his public worship on earth must be in the temple at Jerusalem, from which every recognition of other gods must be banished. Whatever is true in other systems, whether literally or figuratively, in whole or in part, must come from the same original whence Moses draws his history.

This is the basis of our book.

Bishop Warburton says, that "Not one of the numerous rabble of Revelations ever pretended to have come from the First Cause, or to have taught the worship of the one true God in their public ministrations." He adds, "I have said in their public ministrations, for I have showed it was taught to a few in their mysteries." He also quotes

* Among the ancients they were called *Pandect*, or "*Bibliotheca Sacra*," because containing all the books and tracts on the subject of God's communications with men.

Eusebius as saying, "For the Hebrew people alone was reserved the honor of being initiated into the knowledge of God, the creator of all things, and of being instructed in the practice of true piety towards him."

APPENDIX.

The subject of chronology, or the periods of time which mark and divide the great events of history, is so intimately connected with the preceding chapter, that we add some remarks concerning it and certain events associated with it. Infidels triumph in the fact, that neither sacred nor profane history gives us certain and accurate information on this point, as though the great historical events of the world and dispensations of providence and doctrines of revelation could be established or refuted by the certainty or uncertainty of chronology, affecting only a few hundred years out of thousands.

We speak first as to the testimony of scripture, and acknowledge that the learned differ as to their understanding of it, and that it does appear in some places to be inconsistent with itself. The possibility of some mistake in copying or translating is admitted as one cause of this seeming inaccuracy. Had accuracy been important in this, as in great saving truths, God, the faithful keeper of scripture, doubtless would not have permitted it. It is affirmed, that in this, as in some matter of science, the scripture was not given to teach all things which man might desire to know with certainty; although all it says is true as far as it goes. The learned, who have examined the account of the generations and genealogies of scripture, affirm that the evident design of the same is not to give the regular succession of every individual in the line, but only of leading characters, of great events and dispensations, and there are, therefore, some

breaks or omissions, which, if they could be supplied, would lengthen certain periods in the sacred history. This, they say, was common in the Eastern genealogies—as among the Arabians and others. They also say, that errors may have resulted from the fact that “figures had not come into use at an early period, but that alphabetical signs were employed as numerals.” Thus it is that they account for the fact that the three oldest versions of the Pentateuch, or books of Moses, viz., the Hebrew, the Samaritan, and Septuagint, differ from each other some hundreds of years—their difference relating chiefly as to the period between the deluge and the call of Abraham; that period about which all other histories and traditions are still more uncertain and variant. There is, however, an event in the history of the Jews which has served as an era to all historians, sacred and profane, about which there is no dispute, viz., the building of Solomon’s temple about a thousand years before our era. From that time to the birth of Christ, all history testifies with perfect accuracy. The whole period from the deluge to the birth of Christ, must, of course, vary according as the preference is given to the computations of the Hebrew, Samaritan, or Septuagint versions, or that of Josephus, who agrees most nearly with the Septuagint translation made in the time of Ptolemy the First.

Archbishop Usher’s system of chronology, which is most generally adopted, makes that period between twenty-three and twenty-four hundred years. Others have extended it to nearly twenty-eight hundred years. There is also a difference of opinion as to the period between the creation and the deluge. The more general opinion is in favor of between sixteen and seventeen hundred years. Those who adopt the theory that the antediluvian genealogy by Moses was rather of leading characters and events than a full list of each generation, will of

course extend the period, without being able to determine its length.

Let us now inquire as to the chronology of the heathen nations of antiquity. Those which have boasted most of their antiquity were the Egyptians, the Babylonians, and the Chinese. Manetho, the Egyptian historian, and who, it is supposed, compiled his work at the instance of that Ptolemy who had caused the books of Moses to be translated, calculates that the Egyptian kingdom was thirty thousand years old. Berosus, who compiled the history of Babylonia about the same time and by the same authority, carries back its age to four hundred and sixty thousand years. The Chinese, calculating their eclipses backward, are yet more extravagant. It seems scarcely worth our while to notice such idle dreams. They expose themselves by their own folly. But some things may be said which will serve to account for their extravagances, and the extravagances being deducted, the sober truth which remains will be found to accord as nearly as can be expected and required with the Mosaic history. The Rev. George Rawlinson, in his historical evidences, drawn in a great measure from the researches of his brother, Sir Henry Rawlinson, says, "Upon a little consideration the greater part of this difficulty vanishes. If we examine the two chronologies (of Manetho and Berosus) we shall find that both evidently divide at a certain point, at which all is certainly mythic, (mere fiction,) while all below is, or at least may be, historical. Out of the thirty thousand years contained (apparently) in Manetho's scheme, nearly twenty-five thousand belong to the time when gods, demigods, and spirits had rule on earth; and the history of Egypt, confessedly, does not begin till this period is concluded, and Menes the first Egyptian king mounts the throne. Similarly, in the chronology of Berosus, there is a sudden transition from

kings, whose reigns are counted by reigns of sixty and six hundred years, to monarchs, the average length of whose reigns very little exceeds that found to prevail in ordinary monarchies. Omitting in each case what is plainly a mythic computation, we have in the Babylonian scheme a chronology which mounts up no higher than 2450 years before Christ, or eight hundred years after the deluge, (according to the numbers of the Septuagint,) while, in the Egyptian, we have, at any rate, only an excess of about two thousand years to account for instead of twenty-seven.

Mr. Rawlinson adds, that some of the greatest names in this branch of antiquarian learning, (the history of Egypt,) are in favor of a chronology almost as moderate as the historic Babylonian—the accession of Menes, according to them, falling about 2660 years before Christ, or more than 600 after the Septuagint date from the deluge.

Herodotus seems to have been led astray as to the antiquity of Egypt; but it should be remembered that, according to his own statement, he received all his information from the priests of that country, who showed him a long list of their kings. But it is now well understood that there were several divisions of Egypt,—the upper, middle, lower, etc.,—all having their dynasties of kings, and by adding them all together, as it is ascertained was sometimes done, the number of kings and the whole period of their reigns would be greatly increased. In further confirmation of the more moderate estimate of Egypt's antiquity, let me adduce the testimony of Wilkinson and Rawlinson, those modern, laborious, and faithful examiners of the monuments of Egypt and Babylonia. They affirm that Egyptian hieroglyphical inscriptions on stone may be traced to 2450 years before Christ, and that inscriptions on brick were common in Babylonia two centuries later. Considering the probability that Noah

and his sons brought a knowledge of such things from the old world, who can doubt that the exercise of such art should be exercised in a short period after the deluge? They who knew how to construct such a vessel as the ark, must have been artists and master workmen, competent to almost any thing which the ingenuity of men has done.*

In relation to China, Mr. Hardwic and others have, in like manner, exposed their silly pretension to antiquity. Gutzlaff dates the commencement of the historical period of China, to 2207 before Christ. This may have been only a few hundred years after the deluge, as it is universally admitted that the human family moved eastward with great rapidity.

It must not be omitted to state, in connexion with this part of our subject, how recent investigations have served to raise the characters of Manetho and Berosus, and even of Herodotus, as witnesses to the main facts of scripture history. Manetho and Berosus (says Rawlinson) had free access to all national records; and recent discoveries of monuments establish their fidelity, and give them a prominence above all others. It will be seen, during the progress of our book, in how many things these authors corroborate the testimony of Moses, and in how many things the testimony of the inscriptions found on tablets, recently dug up from the ruins of Babylon and Nineveh, and found in the ancient temples of Egypt, corroborates both scripture and the fragments of these writers. The accounts which Herodotus has given of the great Darius, and those found in the book of Daniel, are now further

* This whole subject has been very ably and judiciously treated of, in a volume entitled "Science a Witness for the Bible," by the Rev. W. N. Pendleton, of Lexington, Va. In it he has exposed the infidel geologists, who would find in the earth proofs of the existence of man long before the sixth day of creation, according to Moses, and has shown that the difficulties attendant on the scriptural chronology are of trivial import.

confirmed by the cuneiform inscriptions to be seen at Behistan, in the higher lands of ancient Persia. On a ledge of rocks in the mountains extending from the Euphrates to the Tigris, about three hundred feet from the surface of the earth, is engraved, by the order of Darius, his own history. Sir Henry Rawlinson and his companions deciphered the same; and in the third volume of Herodotus, as translated by his brother, George Rawlinson, are to be found twenty-four pages of this history in Persian and English. As Herodotus wrote after the time of Darius, and visited this, among other countries, in search of materials for his history, he may have examined this document, or derived some of his information from those who were familiar with it. To this day it stands, high in air, establishing the truth of Daniel's history, while from the interior of the old palaces and temples of Babylon and Nineveh, long since buried deep under mouldered ruins, are continually being brought forth massive tablets, some of which are in our own and mother countries, bearing testimony to the truths of sacred history.

For the period in which these things occurred, God had been preparing both his own chosen people and the nations around.

"After the age of Moses," says Mr. Pritchard, "that of Samuel has been fixed upon as the probable era for the cultivation of literature, when a school of prophets is first mentioned. The times of David and Solomon were a sort of Augustine age of Hebrew literature. The age of the great prophets was that of the most sublime poetry. The time of Ezra, after the captivity, was the era of historical compilation."

But it was reserved for the sixth century before Christ to be the period of more moral and religious changes, through the world at large, than ever occurred before.

While the Hebrews were suffering under the just judgments of God for past defection, and hanging up their harps on the willows by the waters of Babylon, and learning a lesson on the unity of God never to be forgotten, the philosophers of Greece were struggling for divine knowledge—feeling after God, hoping they might find him.

In Persia, Zoroaster was changing the religion of the people, borrowing, it is thought, something from the captives of Babylon. In India, Buddha was also new-modelling the established system of the country. In China, Confucius was restoring a more ancient system, and all of these changes were gradually preparing the way for the future introduction of the religion of Christ, though a long and dark night still intervened.

We have thus brought down the order of events, through the channel of God's appointments, to a most interesting period in the history of man, where chronology is certain; and what though we are unable to fix the precise era of man's creation, or of the deluge, or of the dispersion from Babel, or the call of Abraham? The general belief is that Moses lived about 1500 years before the Christian era, but whether he was nearer the deluge by one, two, or three hundred years or more, matters not.

Disputes there ever have been as to the period when Homer flourished and Troy was taken. Herodotus places Homer between the twelfth and thirteenth centuries before Christ; more than two hundred years later than Moses.*

Others differ by one or two hundred years, but the *Iliad* and all that is true and good in it still remain. Some say that Musæus and Linus were twelve or thirteen

* Sir Matthew Hale thinks that Moses wrote 540 years before Homer, 350 years before the Trojan war, and a considerable time before the apotheosis or inauguration of many of the heathen deities."—*Primitive Origination of Mankind*.

hundred years before Christ ; one or two hundred years after Moses. An old writer says that Museus was the tenth ancestor of Homer, and so several hundred years older than Homer, and nearer the time of Moses. It may be that while Moses was composing, and Miriam and others were singing, the noble songs in praise of God's deliverance of Israel flying from Egypt, ancient poets in other lands were writing and singing, according to the light which was still in them, some of the hymns which under the name of Orpheus were transmitted to later ages, and which retained faint glimpses of the one true God and Saviour.

CHAPTER II.

ON GOD, THE SELF-EXISTENT CREATOR OF THE WORLD AND OF
ALL THINGS THEREIN.

Our plan in the following treatise will be, first, to state briefly from scripture the account there given of the subjects discussed in the several chapters, and then show what confirmation that account derives from heathen writers.

In the first verse of the book of Genesis it is written, "In the beginning God made the heavens and the earth."

When Moses was commanded to lead the children of Israel out of Egypt, he asked by what name he should call that God who spoke to him, for there were then many who were worshipped as gods. In reply, God declared himself to be "I am that I am;" bids him say, "I AM hath sent thee." Its meaning was, the eternal self-existent God, by distinction from all others called gods.

The name Jehovah is also often used in scripture, and means the same thing. The Hebrews, out of reverence to it, never used it in common speech, but chose some other expression of the divine attributes, as *Eloi* or *Elohim*, *Ja* or *Sabbaoth*. In Deuteronomy vi. 4, it is written, "Hear, O Israel, the Lord thy God is one Lord." In opposition to all the supposed gods in heaven and earth, Moses declares that God said to him, "I am he, and even I am he, and there is no God with me." Joshua calls him the "Living God," "The God in heaven above, and in the earth beneath." Solomon says, "The heaven and heaven of heavens cannot contain thee." David

says, "There is no God beside thee." Job says, "In his hand is the soul of every living thing, and the breath of all mankind." Isaiah says, "I am the first and I am the last, and beside me there is no God." St. Paul calls him "The one God and Father of all, who is above all, and through all, and in you all"—Eph. iv. Also, "The king eternal, immortal, and invisible, the only wise God"—1 Timothy. Let these suffice out of the numbers which might be adduced to the same effect.

Now, as to the confirmation of the scriptural account from other sources, I quote the words of the learned Dr. Cudworth in his most profound work, "The Intellectual System," as approved by Mr. Leland in his most valuable work "On the Advantages of the Christian Revelation." "Though the poets were the great depravers of the true primitive religion and theology among the pagans, yet they kept up the ancient tradition of one supreme deity. Amidst the crowds of divinities they mention, there is still running through all their writings the notion of one supreme, of whom they speak in the most exalted terms, and to whom they ascribe the highest divine attributes, and which are really peculiar to the true God." Still, these able writers acknowledge that the poets often confounded him whom they represent as the supreme deity with that Jupiter who was the son of Saturn and Rhea, and of whom such indecent stories were told. St. Paul tells us that the heathen did not "choose to retain God in their knowledge;" therefore God gave them up to themselves, and they believed all the lies which in time came to be added to the original truth.

But Mr. Leland quotes many passages from ancient authors, showing the existence of an eternal being, the creator of the world.

Among the works of Aristotle there is a quotation from an ancient work, "*De Mundo*," which says, that "this

was an ancient tradition or doctrine descended to all men from their fathers."

Plutarch himself said, though there were one, ten, fifty, or an hundred worlds, they were all subject to one supreme, solitary, and independent God. The Stoics held one supreme, eternal, independent God, but also that the world was full of gods and demons. These latter being created, in time, by the one God, would all one day be destroyed. Most of the philosophers considered the Gods as being part of the supreme, as members of a body, as a congeries of gods, and therefore used the term Gods and God as synonymous. Thus did Plato, Socrates, and Cicero. In his last moments, according to Plato, Socrates said, "If the Gods will have it so, let it be so;" but shortly after, "If God will have it so," using the term God and Gods as meaning the same thing. This is the constant custom of the philosophers and many others.

Plutarch, in his work on Egyptian antiquities, represents it as an opinion of the utmost antiquity, which had not its original from any known author, and was generally spread among Greeks and barbarians.

Plato and Cicero speak often and strongly in the same style. Traditions also exist to the same effect in nations where it was least to be expected, as among the Hottentots, the negroes of Guinea, throughout India, in Ceylon, and in America. Very justly does Mr. Leland conclude, with many other learned men, that "It is most natural to ascribe this remarkable fact to the remains of an ancient universal religion, which obtained from the beginning, and was derived from the first ancestors of the human race."

The learned Stillingfleet, in his "*Origines Sacræ*," declares as the result of all his inquiries into the early records of man, that "There does not appear so much as a single dissenter, in the early ages, as to the existence of a God."

Atheism is a thing of much later growth, and was seldom found even among the sceptical philosophers. Dr. Cudworth calls it "a dull, earthly disbelief of the existence of any thing beyond the reach of sense."

The first approach to a reference to atheism is to be found in Homer, who makes Hector say,

"The weakest atheist wretch all heaven defies,
But shrinks and shudders when the thunder flies."

Perhaps, however, as the thunderer was Jupiter the son of Saturn, we ought not to consider those who denied his supreme divinity as among the atheists. Nevertheless, he certainly ascribes to him some of the attributes of the great God, as in the following lines :

"O thou Supreme, high thron'd, all height above,
Such was our word, and fate our word obeys."

To him are ascribed "The wise counsels of the eternal mind." He is called *the God of gods*. "The first and greatest God by gods ordained."

"If I but stretch this hand,
The heavens, the gods, the ocean, and the land,
The united strength of all the gods above,
In vain resists the omnipotence of Jove,
Supreme of gods, unbounded and alone."

Again,

"Immortal Jove, high heaven's superior Lord,
Father of gods and men."

The Gentiles, thus enlarging from time to time the number of their gods, yet retained, for the most part, the same rites and sacrifices of which we read in scripture, as appointed and used in the service of Jehovah ; still offering them to him also as father and chief of the gods,—a fact which shows that originally it was the one God in whom they believed. In process of time there grew up

among the poets and philosophers a kind of atheism, which supposed that God was not the creator of the world, but only the soul of it; just as our souls animate and govern our bodies, but do not make them. Others, again, thought that the whole world of matter and spirit was God himself, and had no maker. These were certainly atheists. Others of a less dangerous character there were, who thought that matter was eternal, but that a divine mind fashioned it into various forms, thus making our world and all things in it of eternally preëxisting materials. This, however, is certainly not the scriptural account of God and creation.

To ascribe eternal existence to matter is to give to it one of the main attributes of God, and is a species of atheism. Spinoza, a modern infidel, held that all things were necessary emanations from God, and modifications of his essence, not creations by him.

One of the philosophers, Plotinus, reasons thus: The great king of the universe shows his greatness chiefly by the multitude of gods—not by contracting *himself* into one, but by expanding *himself*, and having many gods to rule over. Even Aristotle says, “There is one God, the king and father of all; and many gods, sons of gods, co-reigners with God; these things both the Greeks and barbarians alike affirm.” Well did Strabo, the Roman historian, declare, that “Moses had better notions of God than the Egyptians.”

The doctrine of pantheism became so current in Egypt, that there was an altar in that country to the chief female deity, *Isis*, with this inscription:

“Tibi unæ quæ es omnia.”

Others, again, there were, who held that matter was eternal, though not independent of God, but rather proceeding from him, and coeval with him; as light, though proceed-

ing from the sun, was coeval with it. It is somewhat in the same way that we speak in relation to the Trinity, that the Son proceeds from the Father, and the Holy Ghost from the Father and the Son, though all are equal and all eternal.

FURTHER CONFIRMATIONS OF THE SCRIPTURAL DOCTRINE
FROM ANCIENT AUTHORS.

According to Diogenes Laertius, the ancient Greek poet Linus begins a poem, which, in our language, reads thus:

“There was a time, when all things rose at once.”

To Orpheus, or the author of the Orphic verses, supposed to be the most ancient writer among the heathen, are ascribed the following lines: “All things were made by God, and God is all things.” “All things were in the womb of God.” “All things were out of God.” Plutarch ascribed to Hermes, who was reputed to be the most ancient of Egyptian writers, the following: “This whole world is a great god, and the image of a greater.” “The Lord of eternity is a great God, and the second is the world.” “It belongs to the great God to see all things, and to be seen of none.” Plutarch tells us, that in the temple of Sais in Egypt there was an inscription in these words: “I am all that hath been, is, and shall be, and my pepulum, or veil, no mortal hath uncovered.” He also informs us, that the inhabitants of Thebais, one of the ancient divisions of Egypt, never would acknowledge any mortal god; but worshipped an unmade eternal Deity, refusing to pay any tax for the worship of other gods.

It is a well known fact, in ancient history, that the Persians retained the worship of the true God longer than any of the nations around; and that they urged Xerxes to destroy all the temples of Greece, saying that God's temple was the universe, and that he would not be confined to

the temples made with hands. This sentiment is prominently set forth in the prayer of Solomon, at the dedication of the temple at Jerusalem. Though the Persians fell into the idolatry of worshipping the heavenly bodies, still the remains of their early traditions furnish us with some valuable testimonies to the truth of the Mosaic account.

The Egyptians worshipped God at an early period, under the name Cneph; and they fabled the creation of the world, by saying that out of his mouth proceeded an egg, from which all nations sprung, or were hatched. At another period he was called Jupiter, whose spirit was said to pervade all things. One of the ancient poets gives us the following description of Jupiter:

“Jupiter est, fuit, atque erit;”

which comes nearer to the “*I am that I am*,” of the scriptures, than anything else we have found among the pagan writers.

Cudworth maintains that the Jupiter of the ancients was often identified with the great God of the universe; that when he is called *Pater optimus Deorum*, the Father of gods and men, he is then the great Numen, or God of the universe. Thus Virgil makes Æneas call him, *Oh Pater, oh hominum Divum que, Eterna Potestas*. Though, in another place, he falls into the pantheistic view, and makes Jupiter pervade all nature, and identifies him with matter:

“Spiritus intus alit, totas que infusa per artus,
Mens agitat molem, et magno se corpori miscet.”

But there is no inconsistency in doctrine of which the poets may not be convicted, for the want of revelation. All that we can expect of them are some remnants of original truth, some testimonies to facts in the early history of men, and even these mixed up with more or less fables.

As to the very name of the Deity, there was a feeling

among some of the pagans like that among the ancient Jews, which made them fear to use it lest it should be taken in vain. Thus Plato says, "The Father of the universe cannot be named." "The fables," he said, "spoke most of God and creation; but he could not explain them, and must wait until some one should come and tell their meaning." The ancient Romans worshipped one whom they called *Summanus*, and who was greater than their Jupiter; though, in process of time, when the great Jupiter Capitolinus was set up in Rome, they transferred the chief *worship* to him. As to the first god, Numa, second king of the Romans, and famed for his piety, directed that no one should attempt to express the ineffable name of God, and for nearly two centuries after the building of Rome no images were allowed either in sculpture or painting. As to the difficulty of understanding the nature of that God who declares that "none by searching can find him out;" that "no man hath seen him, or can see him;" that "he hideth himself in darkness,"—the story of Simonides, the poet, is worthy of being mentioned. "Being asked by Hiero, king of Syracuse, what God was, he desired a day to answer the question; and when that period had expired, he requested two days; upon being again called upon for his answer, he doubled the number, and continued so to do, when he was urged upon the subject. The king, therefore, expressed his surprise, and inquired his reason. I do so, said the poet, because the longer I meditate upon the subject, the less I find myself able to answer the question." Very much of the same mind was Plato, who said that "we ought not curiously to inquire what God is;" and again, that "it was difficult to find out the author of the universe, and when found, it was impossible to discover him to all the world." Thus we see that Plato held the existence of a supreme, super-intending Deity, although he believed also in the eternity

of matter, and of many inferior gods who watched over the affairs of men, and ought to be worshipped.

Cicero also believed in the *gods*, as well as in the supreme Deity, and yet says, in relation to the works of nature, "How is it possible for us, when we behold these things, to entertain a doubt that there presideth over them some maker of so great a work." The same Cicero admits, that "The earth was the oldest of all the gods generated in the heavens," for he believed that all the heavenly bodies were gods moving through the heavens by an animating spirit, and shedding light and heat. Plato and Cicero are considered as the great teachers of the unity of God, and yet we see how far they fall short of the unity taught in scripture. They upheld, it is true, the ancient mysteries, and were initiated into them. In them the unity of God was sometimes set forth. Bishop Warburton, a great defender of the heathen against the charge of denying the unity of God, quotes the following passage from one of the hymns sung in the celebration of the Elusinian mysteries, "Go on and see the sole Governor of the world; *he* is one, and of himself alone, and to that one all owe their being. He operates through all, was never seen of mortal eyes, but does himself see everything." As I wish to adduce whatever is most important in favor of the acknowledgment of the one true God by the ancients, I introduce the judgment of the celebrated Sir William Jones, as set forth in his "Asiatic Researches." Brahm, the great Father, thus addresses Brahma, one of his three emanations: "Even I was at first, not any other thing; that which exists unperceived and supreme." Again he says, "I am that which is, and who must remain I am."

Truth, however, requires us to say, that the worship of the supreme Deity did not keep pace with the acknowledgment of his existence. His original creative power

was admitted, but his providential care over men, in answer to prayer, was not relied on. On the inferior deities, as ministers of the great God, and as mediators between men and God, was the chief reliance. Of this we shall speak more fully hereafter. We only now say that the God of Moses and of Christians is especially the God "who heareth prayer," a God "near to us," and not "afar off," attending only to great matters, or else supinely enjoying himself in the great abyss of eternity. "He that cometh unto God must not only believe that *he is*, but that he is the rewarder of all those who diligently seek him," is the scripture doctrine.

"This notion," says Mr. Leland, "as to the Deity not concerning himself with the affairs of this world, and committing them to inferior deities, obtained very generally among the pagans, and was a fruitful source of idolatry." It was not a mere poetical flight which said "*Nec Deus intersit, nisi dignus vindice nodus*," but was a deep sentiment, which, it is to be feared, finds a place in the hearts of too many, even now. It was the very basis of the Epicurean system, and a source of much of its immorality.

It appears, from both ancient and modern accounts of India, that they worship one great being as the cause of all things, but think he does not concern himself about little things, having created other gods to be his viceregents. These again have their subordinates, to each of whom worship is due.

The Peruvians acknowledged a great God, but said he was invisible, and therefore they could not know him, and therefore seldom erected temples to him, or offered worship to him. Only one or two temples to the great God were to be found in Peru. The people of Florida were of the same mind and practice. The people of Guinea also acknowledge a great being, but say he is too far off to take notice of poor mortals; therefore neither pray to him

nor praise him, but pray and sacrifice to a number of small deities. While the passage in St. Paul, taken from the poet Aratus, concerning "our being the offspring of God," and "living, moving, and having our being in him," shows that there were some at least who entertained more just views of his relation to us; yet, when we consider the difference of these and of Epicurean and practically atheistic views, we must acknowledge the indispensable necessity of knowing God, and not wonder that St. Paul's spirit was stirred within him, at the inscription at Athens "To the unknown God." How thankful should we be that we know the one God, and one Mediator, and trust not to all the gods and mediators of the heathen.

The great Mr. Locke says, that "In the crowd of wrong notions and invented rites, the world had almost lost sight of the true God." The fact is, that neither did the priests teach men virtue, as the same writer has well said, but it was not considered the duty of their greatest gods to make men good. It was their highest office to bestow earthly blessings and avert earthly evils. Sophocles might say, "There is one God, who made the broad earth and the waves of the sea and the force of the winds;" but he could not say of him, that "every good and perfect gift cometh down from him," and that "if any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

There is one of the ancient traditions of the poets and doctrines of the mythologists and philosophers in relation to the first cause of all things, which we must not omit. The oldest of the Deities, the source of men and gods and all worlds, is said, in some of the ancient systems, to be Love—the principle of Love. Every thing in the heathen mythology has been deified, whether of matter or mind, whether virtues or vices. Would that all had been as worthy of honor as the being or principle called *Love*;

for St. John himself says, "God is *Love*, and whatsoever is born of God loveth also." Among the celebrated Orphic songs ascribed, whether truly or not, to Orpheus, yet certainly among the oldest of the sacred poetry of pagan worshippers, we have the following: "We will sing a pleasant and delightful song concerning the ancient chaos; how heaven, earth, and seas were framed out of it, as also concerning that much wise and sagacious Love, the eldest of all the Deities, and self-perfect, separating one thing from another."

Mr. George Sandys, who in the wilds of Virginia translated Ovid's *Metamorphoses* into English, thus refers to this ancient tradition:

"Fire, Air, Earth, Water—all the opposites
That strove in chaos—powerful Love unites,
And from their discord drew this harmony
That smiles in nature."

How dreadful to think that this doctrine of Love, as being the moving principle of God's creation, should, in the hands of man, become so corrupted as to be enshrined in the persons and actions of Venus and Cupid, and the very worst abominations of the heathen worship.

CHAPTER III.

ON THE CREATION.

HAVING discoursed on the Creator, we now proceed to consider the Creation.

Moses informs us that "In the beginning God created the heavens and the earth ; and that the earth was without form, and void, and that darkness was upon the face of the deep ; and that the spirit of God moved upon the face of the waters." St. Paul, in his Epistle to the Hebrews, says, "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. xi. 3. In his Epistle to the Romans, he says that "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "In the beginning," according to Moses, and "from the creation of the world," according to St. Paul, must mean the same thing. We must not, therefore, understand the words "In the beginning" as being from all eternity, since there is no beginning to eternity, God alone being eternal. The expression only means a certain point in what we call time, when God made the heavens and the earth, and all things therein. We measure time by the seasons, and revolutions of the earth, and the heavenly bodies. Of eternity there is no measure. Our English poet, Cowley, in his poem *Dauides*, or the troubles of David, has happily expressed this :

"Nothing is there to come, and nothing past,
 But an eternal now does always last.
 There sits the Almighty, first of all, and end,
 Whom nothing but himself can comprehend;
 Who with his word commanded all to be,
 And all obeyed him, for that word was he.
 Only he spoke, and all that is
 From the womb of fertile nothing ris.'

The schoolmen call eternity the "*Nunc stans*," or *standing now*, to distinguish it from the word *now*, as applied to time, and the poet probably borrowed the thought from them.

The scriptural account, therefore, is of what may be called an actual or proper creation of the world out of nothing which preëxisted, and not the mere fashioning of the different things in the world out of matter eternally preëxisting. This latter was a popular idea among the mythologists and philosophers of old. In this Moses contradicts them both, and asserts the infinite superiority of Jehovah over all other powers. In all the writings of the philosophers, and the fables and allegories of the poets and mythologists, chaos, or water, or some fluid mass, is often spoken of as the basis from which the great Mind drew all things. Sometimes it is made itself an eternal deity, out of whose womb all things came. Some of the philosophers maintained that it was impossible to create anything out of nothing. The words "*Ex nihil, nihil fit*," or, "out of nothing, nothing comes," were ever in their mouths, they having no adequate conception of the infinite power of Jehovah. Thus, Thales, one of the earliest and wisest of the Grecian philosophers, who travelled into Egypt in search of knowledge, maintains that water was the "basis, or first principle, of all corporeal things," but that "God was the mind that formed all things out of it." The ocean, from whence all the gods

and men were generated, according to the allegories of the poets, was chaos, out of which the heavenly bodies were made. Adam himself came from a portion of its matter, and was afterwards worshipped as a god.

According to the Chaldean cosmogony, or history of creation, "all things were darkness, water, and confusion." In the midst of this chaotic fluid existed various monsters, of horrible forms. At length the hour of creation arrived. The god Belus destroyed the misshapen animals and a gigantic demon which presided over them, divided the darkness from the light, separated the earth from the heavens, disposed the world in regular order, and called the starry hosts into existence. The human species was formed, by some inferior deities, out of the dust of the earth and waters of the ocean, and endowed with divine reason.

Some of the above must have come from the descendants of Noah, and the rest added to it. According to Hermes Trismegistus, the Egyptians held that "In the beginning there was a boundless darkness in the abyss, but water and an ethereal spirit acted with a divine power in the midst of chaos. Then a holy light shone forth, and the elements were compacted together, with sand of a moist substance. Then the whole was, by all the gods, compacted together, and distributed into proper order."

The Phœnicians, according to Sanchoniathon, though more atheistical than any others, yet had something in common with Moses. The principle of our world was a dark air and chaos, and these mixed together formed the rudiments of all things; then appeared the sun, moon, and stars; afterwards, the fishes of the sea, and the whole finite creation. Last of all, two mortals were formed, the parents of the human race.

Suidas tells us of an old Tuscan writer who described

the creation in the same order with Moses, only he makes it six thousand years, instead of six natural days. According to the Persians, God created the world, not in six days, but in six times, amounting in the whole to one year. According to the Institutes of Menu, which are supposed to have been written about the time of Moses, the Hindostanees hold that the universe at first existed "only in the divine idea, as yet unextended." God is there represented as a sole self-existing power from all eternity, but at length shone forth in person. Determining to produce various beings from his own substance, he first, with a thought, produced the waters, and placed in them a productive seed, which became an egg, from which he himself was born, in the form of Bralima, the forefather of all spirits. From the supreme soul, or spirit, according to their system, emanated all things,—mind, consciousness, &c. This supreme power created a number of inferior deities, with divine attributes. It also gave being to time and its divisions, to the stars and planets, to the earth, and all things in it. Having thus created the universe, he again retired into himself, from a state of energy to one of repose. What is this, but *God's resting* on the seventh day?

The Chinese called their first man *Puoneo*, and said that he was born out of chaos—the famous egg of the Eastern mythology. From the shell of the egg was formed, in the deep gloom of the night, *the heavens*; from the white, the atmosphere; from the yolk, the earth. Moses declares the same order—the heavens first, the earth next, and then the atmosphere.

Suidas informs us that a sage of the Etrurian nation wrote a history, in which it is said that God created the universe in six thousand years, and that he appointed the same period of time for its duration. In the first period he made the heavens and the earth; in the second,

the visible firmament; in the third, the sea and all the waters in the earth; in the fourth, the sun, moon, and stars; in the fifth, all living creatures in the sea and on the land; in the sixth, man alone.

As to the Greek cosmogony, the ancient Orphic author taught that "In the beginning were chaos and a thick darkness enveloping all things; that the earth lay for a season invisible beneath the darkness; that light then burst forth; that the sun, moon, and stars all came out of chaos; and that man was formed out of dust, and was endued with a rational soul by a supreme creative divinity. The ancient poet Linus is said to have asserted that there was once a time when "all things were, by nature, confusedly blended together."

Hesiod, the Greek poet, who is supposed to have written from nine to twelve hundred years before the Christian era, admits that chaos was the first state; then the earth out of it; and the heavens out of the earth. He also speaks of Jupiter as the king and ruler of the immortal gods, and the creator of men and all things. Homer, also, in one place, makes Jupiter the creator of all things. Although it is inconsistent with his account of the birth of Jupiter, still it is in accordance with the general notion of some supreme being. We must allow to the poets and painters unlimited license.

*"Pictoribus atque poetis, quid libet audendi
Semper fuit equa potestas."*

TESTIMONIES OF THE ROMANS.

Although it has been justly said that the Hebrews drank of the fountain, the Greeks of the stream, the Romans of the pool, in respect of knowledge, yet can we derive something from the latter in support of our argu-

ment. Varro says, "*Omnia noctis erant*"—All things were night. Ovid says, "*Omnia pontus erat*"—All things were sea. Thus combining what Moses said, that "darkness was upon the face of the deep." But Ovid is much fuller upon the subject. The opening lines of his *Metamorphosis* speak of a confused state of things,—earth, air, water, all mixed up together :

"Iuem dixere chaos."

His poetry seems only a copy of Moses' account, which, as Ovid lived only a few years before the Christian era, must have been well known at Rome. His writings are full of one supreme God, though, like all the poets and philosophers, he speaks as certainly of other gods.

In relation to the foregoing traditions and opinions of poets, historians, and philosophers, only for a moment let us suppose that some other than the Mosaic account had been the true one ; that some philosophical system, as that of the atheistic Democritus, who thought the world originated by chance, or the fortuitous concourse of atoms whirling about in one immense void until they were formed into order, and that men, and all other things, were the result of the same process,—and is there any one who, for a moment, would think that such agreement of all the nations or families of the world could have been drawn from that or any other system ? Is not the account given by Moses the fountain and all others the streams, though corrupted in their passage through so many ages and so many countries ?

It may be well here to allude to an opinion which finds place in many of the ancient traditions. We find in them much about a succession of worlds. The postdiluvian world was one of these successions. Another is to take place after the present world is destroyed by fire. The new world, of which Moses spoke as growing out of cha-

os, was one made of the wreck of a former world. Chaos was not created at that time, but only refashioned. It is not pretended that they knew how many previous destructions and renewals there had been, but, believing matter to be eternal, they left that to uncertainty. The resemblance between Adam as the father of the old world, and Noah as the father of the new,—the one in connection with the chaos of the first world, and the other with the chaos of the deluge,—and the fact that each of them had three sons with whom to begin the replenishing of the earth, strengthened the notion of a succession of worlds. The doctrine of the transmigration of souls also helped on the doctrine, and it was believed that Noah and his sons were only the reappearing of Adam and his three sons, Cain, Abel, and Seth, these being the only ones mentioned. Messrs. Faber, Bryant, and other learned writers believe this to be the true key to the ancient mythology, so far as hero-worship is concerned. There is certainly much to be said in favor of the belief that these were, in process of time, the chief objects of worship. The worship of the heavenly bodies may have commenced earlier, but that was soon blended with the other. Traditions prevail in many nations, of the division of the earth between the three sons of Noah, and their being exalted to deities; but Homer, who has systematized the pagan mythology, and arranged the gods in their proper order, has made this most clear and striking.

He had previously spoken of Saturn and Rhea, the first of the beings of the earth. Then he makes Neptune give an account of the divisions of the earth, seas, and heavens, between the three sons :

“Three brother Deities from Saturn came,
And ancient Rhea, earth’s immortal dame.
Assigned by lot—our triple rule we know :
Infernal Pluto sways the shades below.

O'er the wide clouds, and o'er the starry plains,
Ethereal Jove extends his wide domains.
My court beneath the hoary waves I keep,
And hush the roaring of the sacred deep.
Olympus and the earth in common lie."

Here we have probably the origin of the gods. They were Adam and his three sons, as supposed to reappear in Noah and his sons, the latter dividing the earth between them; and superstition, or poetry, sinking Neptune in the sea, banishing Pluto to the shades, and raising Jupiter to heaven, and gradually investing him with the attributes of the great God of all. All admit that these three,—Jupiter, Neptune, and Pluto,—were the great gods of the heathen world, though called by different names; and that the other gods are divided under these into the celestial, terrestrial, infernal, and oceanic, all of them meeting sometimes on the common ground of the earth, which Homer makes to belong to them all.

From this digression on the rise of idolatry, into which we were led by some of the pagan traditions as to creation, we return to the special object of this chapter, which was, to present a brief sketch of the Mosaic account of the six days of creation, in connection with traditions to be found in ancient authors.

The first special act of God was the establishment of light, for "the earth was without form, and void, and *darkness* was upon the face of the deep. And God said, Let there be light, and there was light."* Some suppose the light may have been mingled in small portions in chaos, but was now separated, and made to circulate around the earth. After this, a firmament,—the air,—as placed in

* Longinus the Roman, in his celebrated treatise on the Sublime, adduces this as a most remarkable instance of the sublime in composition, because of the brevity with which so mighty a work is set forth. Almighty power alone could do it.

the heavens, dividing the waters from the waters,—that is, the waters in the clouds from those in the deep,—which firmament he called heaven. Then the waters were gathered together in one place, and the dry land appeared. Then the earth was made to bring forth grass, and herbs, and trees. Then was light distributed into the heavenly bodies, to give light upon the earth, and to divide the seasons, the days, and the years. Then were the fowls of the air and the fishes of the sea created. Then were all beasts and cattle, and every creeping thing on earth made; and lastly, MAN.

In relation to the above, it is worthy of remark, First, that God gave names to all those things over which man had no power, but permitted Adam to name all the inferior animals. Secondly, not a word is said about the creation or the existence of angels, or any other gods, with which the pagan mythologies are filled, and which men have been so prone to worship. Thirdly, God speaks of the heavenly bodies,—sun, moon, and stars,—and the uses for which they were designed, but not an intimation is given that they were worthy of that adoration which was afterwards given to them by man. Fourthly: as it is said that God made all animals, even man himself, out of earth or water, it is not wonderful that so many traditions should prevail as to the origin of all things out of chaos, which was a mixture of earth and water, and that this chaos should be considered as the fountain and cause of all things. Thus Epicharmus says, “All things sprang out of chaos,” and therefore he calls chaos the first of the gods. And Thales said water was the basis of all things; and even Plato, and Cicero, with many of the philosophers, said that the earth was the oldest and chief of the gods which the great Supreme made. Hesiod said that all the gods sprung out of old ocean. According to his system, all creatures upon earth were more or less

gods.* Fifthly: Moses says, after the work of each day was over, that the evening and the morning were the first, or second day, and so on of all the rest. Now this mode of reckoning runs through many ancient systems, and is to be found in many ancient histories, and is supposed to refer to the fact that darkness preceded light. It prevailed among the Jews in the Saviour's time; wherefore, as he remained three nights in the grave, it is called three days, although he lay in the grave only one whole day, and a part of another,—for on the morning of the third day he had arisen. Even in our own times the terms “se’nnight” and “fortnight,” which, according to Tacitus, were used by the ancient Gauls, are used to signify seven days and nights, and fourteen days and nights.† Moses tells us that God rested on the seventh day from all his work. The institution of the blessed Sabbath has prevailed and still prevails among so many nations of the earth, living at such a distance from each other as to space and time, that we are forced to ascribe it to some early and common origin. Mr. Faber says that the division of time into weeks, prevails from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Jews and Greeks, the Romans and Goths. Homer and Hesiod unite in ascribing to the Sabbath a peculiar sanctity; and Callimachus affirms, that on it all things

* Lucan tells us, “Jupiter est quod cunque vides, quo cunque, moveris:” this is the doctrine of pantheists, ancient and modern. St. Paul tells us, that “in God we live, and move, and have our being,” not that he lives, and moves, and has his being in us. God has a distinct individual existence independent of all other things.

† The same customs, we are informed by Cæsar, prevailed among the Celtic nations. “All the Gauls,” he says, “conceived themselves to be descended from Father Dis-Pluto, and they affirm it to have been handed down to them by the Druids; for this reason they measure time, not by the number of days, but of nights. Accordingly they observe their birth-days, and the beginnings of months and years, in such a manner as to cause the day to follow the night.” The polished Athenians, according to Aulus Gellius, computed the space of a day from sunset to sunset.

were finished. In the most barbarous nations of Africa they lay aside their occupations of fishing and agriculture for purposes of worship, one day in seven.

To the foregoing, on the subject of the order of creation, I add the following, from the learned Shuckford, as to the opinions of some of the ancients. He says that the ancient heathen writers do not generally begin their accounts so high as the creation of the heavens and the chaos; they commonly go no further back than the formation of the chaos into a world.

Anaxagoras said that all things were at first in one mass, but an intelligent being came and put them in order; which Aristotle endorses, adding that all things lay in one mass for a vast space of time, but an intelligent agent came and put them in motion, and so separated them one from another. Sanchoniathon, he says, declared it was "the wind or the breath of the mouth of the Lord which brought all things into order." This agrees with the account of Moses, that "the spirit of God moved upon the face of the deep." Shuckford thinks that Thales is misunderstood, when he is said to have made water the basis of all things; that by water he meant only what many others did, "a thick fluid mass, or chaos; and that Moses himself used a word which, though translated waters, meant chaos, or a fluid mass." He understands the Egyptians and Greeks to have held that "the heavens and the earth were at first in one confused and mixed heap; that, on a separation, the lightest and most fiery parts flew upwards and became the lights of heaven; that in time the earth was drained of water, and that the moist clay of the earth, enlivened by the heat of the sun, brought forth living creatures and men." In this corruption and perversion of the Mosaic account, we can readily see the remains of ancient truth. Mr. Shuckford dwells much on Plato's account of creation. Plato, he says, refers to ancient tradi-

tion, and not to philosophy, for the true account of the origin of the world and of man, and that he speaks of Phœnician and Syrian, that is, Hebrew fables, as the source of their knowledge of these things; that those who lived nearer to the gods were better acquainted with such things. He speaks of men as being made of earth and living in paradise, and being at first of a double nature, male and female, and afterwards divided. All these things sufficiently agree with Moses' account to assure us of a common origin.

CONCLUDING REMARKS.

In the two first verses of Genesis we are told that God created "the heavens and the earth; and that the earth was without form, and void." We understand from this, that all which belongs to what is called the heavens and the earth, was created or made by God; and as nothing is said of any preëxisting matter, out of which this creation took place, we believe that God originated it out of nothing, as other scriptures clearly declare. We understand, by its being "without form, and void," that it was in a chaotic or confused state, and void of trees, plants, and animals, and man himself, which God afterwards placed in it. But a question arises, how long this state of chaos, or "without form, and void," existed, before God brought all things into form or order, and filled it with all the plants and animals mentioned by Moses. Commentators among the Jews, the early fathers and more modern ones, differ on this subject: very sound ones say that there is nothing in the language of Moses requiring a belief that the creation and disposition of light, and the ordering of all things, and the peopling of the earth with man, animals, and trees, took place immediately after the creation of the materials which formed the chaos; that an indefinite period may have intervened between these acts of

the Deity. Moses, they say, was not directed to reveal anything concerning Jehovah's previous actings, as to this or any other world, although the Eternal and Almighty Being must have been ever at work.

Jewish and Christian commentators have not felt themselves at liberty to speculate on the subject of God's dealings with this planet before the time with which the history of man begins, except so far as to acknowledge the fact, that numerous traditions of the heathen world refer to the belief of many successive creations and destructions of this earth occurring during a long previous period of time, extending long beyond that assigned by Moses to the formation of our earth and its inhabitants. These destructions have been ascribed to fire and water, which brought such destruction upon the earth as to require renewing by the Deity. Connected with these traditions have been accounts of immense animals and monsters, which have perished, and were not renewed with the renewal of other things. During the present century mythologists have dwelt more on the ancient traditions, which have chiefly prevailed in the East; while geologists have been penetrating into the depths of the earth, to find out all that can be discovered, as to the history thereof, in the various strata beneath its surface, from only a few feet to some miles into the interior. On and near the surface they discover evident traces of men and beasts and plants, such as existed before and have existed since the deluge, according to the Mosaic account. But on reaching other strata, lying deeper and deeper in the earth, while finding nothing which belongs to man and many things made for his use, they find the remains and prints of animals and plants of immense size, and of a form unknown to us. They infer from hence, that they must have existed before the creation of man and other things, as related by Moses; and that, in the indefinite period lying between the arrangement of the earth

as it is now, and the first creation of its materials, it may have been the habitation of other animals and other plants, before man was made to be its proprietor and the present races of animals and plants were created for his use.

Those who adopt this theory are ready to embrace the hypothesis of many, both ancient and modern, who think that the earth was once in a heated state throughout, as much of its interior is still, and that in the lapse of time the exterior became a crust, capable of sustaining animals and bearing trees of immense size. As the tropical climates are now suited to the production of the largest animals and trees, so the whole earth, in its previous and more heated condition, was suited to those immense animals whose fossil prints and skeletons have recently been discovered, also immense forests, which are now believed to be the great coal mines of the mountains, and in the bowels of the earth. It is not my intention to pursue this subject any further than my subject calls for.

The scripture reveals nothing concerning it in the way of history, but it does prophesy a future destruction of the earth by fire; and the fact that so much of that element and the fuel for it is existing in the earth, makes that possible and probable which the scripture makes certain. The numerous traditions of the ancient nations in relation to previous destructions of the earth by fire and water, the discoveries of geologists as to great changes in the interior and on the surface of the earth by fire and water, render it most probable that previous to the creation of man, and other races of animals for his use, this earth had been subject to mighty revolutions, and may have been the habitation of gigantic animals and trees now no longer to be seen except in the ruins thereof.

ADDITIONAL THOUGHTS AND TESTIMONIES ON THE SUBJECT
MATTER OF THIS CHAPTER.

Sir Matthew Hale says, "The time and order wherein the production of light was, is said to be the first day. What portion of duration the disorderly chaos had before this first production is utterly uncertain, because not revealed. Possibly it might be a very long time, but the perfecting of the world in its formal order and constitution seems to be in the compass of six natural days. He could, in the first moment, have produced the whole world, but he chose not to do it." He says that "Some Jews and cabalists thought the six days of creation to be of different length from our days, and from each other; that the language of Moses was only a kind of analogical expression to give the order of the production of all things, and not the precise time required." Sir Matthew thinks that the period of chaos was a long one, during which the spirit of God, as a powerful agent, was moving on the face of the waters,—that is, of chaos,—separating and disposing all things for the time when he should put them in form and order during six natural days. He is afraid of the theory of long indefinite periods, lest it should ascribe too much to a natural, and intimate a doubt as to God's ability to work by his own independent power, in days or moments, as well as in ages or more immense periods of time. The modern doctrine of some of our most learned and pious men was held, it seems, by some of the ancients, among the Jews as well as Gentiles.

Professor Lewis, in his learned work on "The Bible and Science," says as to this doctrine of the antiquity of the earth's material, that "it was an ancient speculation, philosophical as well as traditional and poetical; that in modern times the thought had slumbered until geology

had again awakened it." As to many things in connection with it, he says, "They were discussed by the ancient mind with a keenness that modern philosophy fails to equal." He thinks that Hesiod has the germ of this idea of long periods, and Virgil may refer to them in his "Magni Menses," and "Magnus Sæclorum Ordo," when speaking of the Sibylline verses. In his "Six Days of Creation," he adduces in proof of our great poet's cosmogony these lines in reference to chaos—

"As yet the world was not, and chaos wild
Reigned where these heavens now roll, where earth now rests"—

calling it

"The womb of nature, and perhaps her grave;
The dark materials to create more worlds,
By God ordained"—

while the spirit of God

"Dove-like sat brooding o'er the vast abyss."—MILTON.

Herodotus, the most ancient of all historians whose works have come down to us except Moses, and who had gathered in his extensive travels the traditions of the oldest nations, bears testimony to this view of the antiquity of earth's materials.

Rawlinson says, "Herodotus perceives the operation of the two agencies of fire and water in bringing the earth to its actual condition. He regards the changes as having occupied enormous periods of time—tens of thousands of years."—*Rawlinson's Herodotus*, vol. 1, p. 91.

Mr. Faber says of the words "In the beginning," it, the Hebrew original, is more explicit than our common English translation, for the literal version of it runs as follows: "In the beginning God created the very substance of the heavens and the very substance of

the earth," which he understands to include the material heavenly bodies. But he adds, "Prior to the work of the six days, as the researches of geology seem fully to have established, a series of great mundane changes, in the progressive organization of this globe out of the primevally created matter, had long been occurring, which all manifestly tended to perfection, each change successively tending to the final completion of a mansion or permanent dwelling, suitable to the abode of sentient and intelligent beings." Mr. Faber admits the evidences of certain monsters in some of these changes, and even indulges the fancy that this earth may, in one of its best conditions, have been the abode of the angels who fell, and who are now hovering around it with evil intent, and destined, in the future, to some subterranean abode of misery. This of course is all speculation; and as his work, "Many Mansions in the House of our Father," is the child of his old age, as he calls it, being written only a few years before his death, we must not be severe in our judgments, especially as the theory can neither be proved or disproved—the scripture not affirming or denying it—and since such a man as Bishop Horsey, whom he greatly admired, indulged his fancy so much in relation to the interior of our earth, and so many pious and learned men are so positive in a belief in which Mr. Faber agreed with them, that this earth, when purified by fire, and covered with a pure, healthful, and fertile soil, is, one day and forever, to be the blissful abode of the saints, with the incarnate Saviour as their king.

Among those who have most zealously argued in favor of the opinion that this earth is to be the future habitation of the saints, must be mentioned Professor Hitchcock, President of Amherst College, who, in his learned and deeply interesting work on the religion of geology, has given us his own views and those of such men as Chal-

mers, Pye Smith, and others of high standing in the theological and geological world.

Chalmers says, "The common imagination that we have of paradise on the other side of death, is that of a lofty aerial region, where the inmates float in æther, or are mysteriously suspended on nothing; where all the warm and sensible accompaniments, which give such an expression of strength and life and coloring to our present habitation, are attenuated into a sort of spiritual element that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power or allurements, and certain unearthly ecstasies with which it is felt to be impossible to sympathize."

The general result of the reasoning of those who advocate this theory, sustaining it by many passages of scripture which they cannot think to be figurative, is, that it seems to them favorable to piety and promotive of faith to bring our future abode as near as possible to the present, and our future condition as near to that of earth as may consist with the perfection of happiness and holiness, and not to send us, as an altogether new race of beings, into some distant spot of creation. They reason as we do in behalf of the resurrection of the body, viz: That it unites this life and the next more closely when we know that in these bodies we shall be raised up—although improved and glorified; that we shall feel that we are continuous beings; that our future condition will much depend upon our present conduct. But however this theory may prove, true or false, it seems to be generally agreed that we cannot turn into figure or allegory the many passages of scripture which speak of the present heavens passing away with a great noise, and the elements melting with fervent heat, and a new heaven and a new earth, wherein

dwelleth righteousness, being prepared for us here or elsewhere. Nor can it be questioned that there is much in ancient tradition favoring the idea of the dead, after a long interval, returning to this earth, and being connected with some new bodies.

CHAPTER IV.

ON THE CREATION OF MAN.

ON the sixth day of creation, every thing else being done, God said, "Let us make man in our image, after our likeness." So "God created man in his own image. In the image of God created he him. Male and female created he them."

The particulars of the manner in which our first parents were formed are also stated in the second chapter of the book of Genesis. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And the Lord God said, "It is not good that man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs, and closed up the flesh thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Scarcely had our first father time to feel the loneliness of his condition, before God instituted that relation which has ever been felt to be

"Best bliss of Paradise which has survived the fall."

Looking upon them, and upon all the creatures which he had made for their use, over whom he had given them dominion, and upon all else which he had made in heaven and earth, he pronounced them not only *good*, but *very good*.

And here we cannot but pause to say, how different this declaration from the doctrine of many of the ancients, who held that there were two eternally existing principles, the one of good, the other of evil, who were concerned in the formation of men, and the creation of all other things; whereby it came to pass that there was a mixture of good and evil, pleasure and pain, beauty and deformity, in all things; or else that there was something stubborn and malignant in matter, out of which men and all things were fashioned, which hindered the Almighty Architect from doing a more perfect work. "Non potest artifex mutare materiam," said Seneca. According to Moses, God complains of no such thing. Both the material out of which they were made, and the creatures made, were the work of his hands.

Between cause and effect, the Creator and creature, we naturally and reasonably expect to see a resemblance, and that the Author should impress something of his own character and image on his work. "The heavens declare the glory of God, and the firmament showeth his handy work." God is known by all his works. Man stands confessedly the first of all upon earth. This we might expect from the remarkable language used at his formation.

God said "Let us make man in our *image*, after *our likeness*. So God created man in his own *image*. In the *image* of God created he him." In these few words, the terms *image* and *likeness* are used, in relation to God's purpose and work as to man. If there was any doubt concerning the main points of resemblance between God and man, as man was first formed, an inspired apostle tells us it was "in knowledge and holiness." In other respects also, he was like unto God. He was lord of this lower world, having dominion over the beasts of the field and the fowls of the air. His person was noble and com-

manding above that of all other beings. God made him upright in body as well as soul; perfect in his kind. It should elevate and sanctify our thoughts to know that when God determined to manifest himself upon earth in the person of his Son, he chose the nature and form, not of some angel or archangel, but of man, becoming *very man* (as to "body and soul") as well as *very God*, appearing in the truth of our mortal nature, though the fullness of the Godhead dwelt bodily in him. Yea, more; we are assured that he will retain the same, though glorified and exalted, as king of saints in heaven forevermore. And even before the incarnation at Bethlehem he often appeared in the human form to some of his ancient people.

If thus honored as to body, how much more as to soul, which was not made out of the dust, but breathed into us by the Spirit of God. In respect to the immortal soul, and its great capacities and noble affections, it is said that "man is only a little lower than the angels." "Winged to fly at infinite, and find it there, where seraphs gather immortality," to what heights may he not soar, rising from glory to glory, from angel to archangel. We must believe that as man came from his Maker's hands, his faculties and affections and appetites were all rightly directed, and duly subordinate one to another and to God, and only required to be duly cultivated and governed and exercised.

How happy must our first parents have been, thus divinely constituted, loving God and each other! It is not too much to say of him, with the great dramatist, **abating somewhat of its pagan cast:**

"What a piece of work is man;

How noble in reason!

How infinite in faculties!

In form and moving, how express and admirable!

In action, how like an angel!
 In apprehension, how like a god!
 The beauty of the world; the paragon of animals."

—SHAKESPEARE.

Or might we not address one of this favored race in the language of a more chaste and sacred poet, and say :

"Think deeply then, O man, how great thou art;
 Pay thyself homage with a trembling heart.
 What angels guard, no longer dare neglect;
 Slighting thyself, affront not God's respect.
 Enter the sacred temple of thy breast,
 And gaze and wander there a ravished guest.
 Gaze on those hidden treasures thou shalt find;
 Wander through all the glories of thy mind.—DR. YOUNG.

If any should say these are proud words and vain, to be spoken of such a creature as sinful, fallen man, we reply, that we ought to think of what he was, and might still have been, and yet may be, through the redemption wrought out for him. We should remember what may yet be seen :

"The glorious fragments of a soul immortal,
 With rubbish mix'd and glittering in the dust."

It has been justly said,

"His nature no man can overrate,
 Nor underrate his merit."

With such exalted natures, and the high advantage of intercourse with God, our first parents, happy in each other's love, were placed in the choicest part of the earth, and in the choicest spot of the same.

The garden of Eden, in the land of Eden, is generally supposed to have been in Armenia, one of the healthiest, most fertile, and picturesque parts of Asia; where human nature has ever been seen in highest perfection of body and

mind. The fair Circassian has long dwelt in that land, who, for complexion and form, is the purest type of humanity. The nations which have issued from that region, journeying and settling along the range of mountains from the Atlantic to the Pacific, have, as history will testify, been the most celebrated in mind and person of all others. It was meet that God should choose such a region (so auspicious for the continued excellence of the race) for the first pair and their descendants.

Can we otherwise than suppose that God put forth his love and power in making them the most perfect specimens of the race, and that there is truth in the poet's description,—

“Adam, the goodliest of men since born
His sons. The fairest of her daughters Eve”?

On this subject we have more to say when treating of the garden of Eden.

“All things were here given them richly to enjoy.” They were required indeed to *dress it*,—that is, to cultivate it: but it was “labor itself a pleasure”—“Labor ipse voluptas.” Fruits and flowers, good for food, and beautiful to the eye, abounded in it. Inferior animals were the objects of their care and love; and doubtless they returned this love.

To love and obey him who made them and thus blessed them, was their duty and happiness. But even in a state of innocence, in paradise, self-denial was necessary, for they were in a state of probation, and might lose the favor of God. One test of obedience was appointed. One only, of all the trees of the garden, bore forbidden fruit. “In the day thou eatest thereof thou shalt surely die,” that is, lose my favor, and be subject to death whenever the penalty shall be required. The sad sequel I need not mention now.

The circumstances and the temptation I reserve for another chapter. All that I shall say in this place is, that God's favor was lost through disobedience, and sin entered into the world. At what period, after the creation of man and his entrance into the garden of Eden, man sinned and was banished from this blissful abode, it is not for us to know. We cannot suppose that it was immediately after their creation, or that the act of transgression was committed under a surprise, ignorantly, or forgetfully. They were on trial, and had a full view of the consequences of disobedience, so far as losing the favor of God is concerned. Their consciences must have been exercised. They were tempted, and yielded; it was not accidental. That God who knows how to have compassion on the ignorant, and has made provision for sins of ignorance, would not have visited them and their posterity so heavily for an accidental or unavoidable transgression. Many a time may our first parents have looked upon that forbidden fruit and been tempted to eat thereof, but were faithful and obedient, and turned away from it. At length their resolution failed; they disobeyed, and forfeited God's favor. But we have reason to believe that the favor was regained, by faith in the promised Deliverer, and sincere repentance and an holy life, during the long period to which the days of Adam were prolonged.

The pious Montgomery, in his interesting poem, entitled "The World before the Flood," thus describes our penitent forefather:

"With him our noblest sons might not compare,
In godlike features and majestic air.
Not out of weakness rose his gradual frame,
Perfect from his Creator's hand he came;
And, as in form excelling, so in mind
The sire of men transcended all mankind.

But deep remorse for that mysterious crime
Whose dire contagion, through elapsing time,
Diffused the curse of death beyond control,
Had wrought such self-abasement in his soul,
That he, whose honors were approached by none,
Was yet the meekest man beneath the sun.
He walked so humbly in the sight of all,
The vilest ne'er reproached him with his fall."

From these general remarks on the creation and fall of man, we proceed, according to the plan of our work, to show how the main points of the Mosaic narrative are sustained by the traditions of other nations, and the opinions of the philosophers.

Beginning with Plato, who always endeavored to find out the earliest traditions concerning the creation, we find him saying that "Our human nature was not of old what it now is, but different from it. For at first there were three sorts of human beings, not two only, as now, male and female; but of the third sort nothing now remains but the name. This was common, and made up of the two others. But at length Jupiter determined to divide this hermaphroditic being into two, and the consequence was, that the one severed half ever had a longing desire for the other."

Who can refuse to trace this ancient tradition to the formation of woman out of man, and which must have come down, not only through Moses, but through other channels?

Mr. Faber, and other writers on mythology, have collected various passages from the most ancient books, in relation to the four ages. They relate to two series of ages—one before, the other after the flood, though the two are sometimes mingled together. It is easy however to perceive when the reference is to the Golden age of the first series—the age of innocence and happi-

ness in paradise. The great father alluded to in these passages was Chronus, or Saturn, in the Western world, and Menu in the Eastern world, each of whom was none other than Adam, or Noah.

Plato informs us that the first inhabitants lived upon the spontaneous fruits of the earth, which was very fertile; that they conversed, not only with God, but with the inferior domestic animals; that these things had come down from an ancient fable; that our forefathers who lived immediately after the first revolution,—that is, the deluge,—had delivered these things; that the depravity of man began at the close of the golden age.

The ancient mode of living among the Greeks is thus described by Dicaearchus, according to Porphyry: “The first men lived near to the gods, and were of a most excellent nature, and lived most holy lives. At that time nothing that had life was slaughtered; and, from the felicity that then prevailed, the poets have drawn their pictures of the golden age.” This, he says, was the age of Chronus, or Saturn,—that is, Adam.

Hesiod’s account of the golden age accords with the foregoing: “When gods and mortal men were born together, the golden age commenced—the precious gift of the deities, who acknowledged Chronus as their sovereign. Mankind then led the life of gods, free from tormenting cares, and exempt from labor or sorrow;—old age was unknown; their limbs were braced with a perpetual vigor, and the evils of disease were unknown. When at length the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all its terrors. Every blessing was their own; the fruits of the earth sprang up spontaneously and abundantly. Peace reigned, and her companions were happiness and pleasure.”

The manner in which he accounts for this change is also striking. “The first woman, endowed by the gods

with every accomplishment, yet destined to be the ruin of prying man, opened a fatal casket, and let out sorrows and calamities incalculable. Too late, when her mischievous curiosity was satisfied, she replaced the lid, but sea and land were alike replete with evil. Hope alone remained at the bottom of the casket."

The traditions of the Hindoos are to the same effect. They speak of the first of the human race as "The supreme and happy inhabitants of the earth. The first age was called the age of perfection. There was no fraud or extortion; every heart glowed with gratitude to the supreme Creator. The gods frequently became incarnate, and held personal intercourse with mortals, and told them of a celestial region into which they were to be translated when their earthly probation was over. But, owing to luxurious abundance, men became corrupt, and fell into all kinds of wickedness, insomuch that Jupiter, disgusted with the scene, abolished the ancient order of things, and permitted the necessities of life to be obtained only through the medium of labor." The Silver and Brazen ages then came on, when men were called "The moderately happy," and then "The least happy inhabitants of the world."

The Chinese speak of two heavens, which is supposed to refer to the state of men before the fall, and after the deluge. During the first, a "pure pleasure, a perfect tranquillity reigned over all nature. There was neither labor, nor pain, nor sorrow, nor criminality. Nothing made opposition to the will of man. The whole creation enjoyed a state of happiness. Every thing was beautiful. Every thing was good. All beings were perfect in their kind." In this happy age "Heaven and earth employed their virtues jointly to embellish nature. There was no jarring in the elements; no inclemency in the air. All things grew without labor, and universal fertility prevailed.

The active and passive virtues conspired together to produce and perfect the universe." But when the second heaven is mentioned, they say "The earth fell to pieces. The waters which were enclosed in its bosom burst forth with violence and overflowed it. Man, having rebelled against Heaven, the system of the universe was totally disordered." All these evils, they say, arose from man's despising the Monarch of the universe. "He would need dispute about truth and falsehood; and these disputes banished the Eternal reason. He then fixed his looks on terrestrial objects, and loved them to excess. Hence arose the passions. He gradually became transformed into the object which he loved; and the Celestial wisdom entirely abandoned him. Such was the source of all his crimes, and hence arose those various miseries which are justly sent by Heaven as a punishment of wickedness."—See RAMSEY *on the Mythology of the Pagans*.

From this garbled account of the golden age, it is evident that it is sometimes placed during the state of innocence in paradise, and sometimes as coming down after it, and sometimes as being after the deluge. We may fairly conclude that there was a period, both after the fall of man and after the deluge, when comparative innocence prevailed.

The Zendivester of the Persians also furnishes a corroboration of the foregoing. Although this book, as it has been handed down, is of doubtful authorship and authority, yet the most learned agree that it contains much of ancient tradition, fragments of which were worked into it. Such is the opinion of Sir William Jones, and Mr. Faber. The Persians held, according to these, that the world was created in six different periods of time, in the last of which man was formed by the immediate hand of God. Much happiness for a time prevailed; but an evil one, Ahriman, after having dared to visit heaven, descended to the earth,

assumed the form of a serpent, and brought along with him a number of wicked demons. The whole world was corrupted and thrown into confusion, until it was necessary to bring a deluge of waters to purify it.

Ancient books of Hindostan, according to Mr. Faber, relate that "At the beginning of the world numerous celestial spirits were formed, capable of perfection, but with the power of imperfection, both depending on their voluntary choice." This could not have been borrowed from Moses, as he makes no mention of angels, either good or bad, in his history of creation and the first years of Adam and Eve. It must therefore have come from some other source, even from most ancient tradition.

OPINIONS OF PHILOSOPHERS AND POETS.

Simplicius, in his Comment on Epictetus, advances a similar opinion, saying that God, in order to fill the world with beings, made some (the angels) immutably good; and some of a middle nature liable to be perverted, but having great powers and good affections; also inferior orders, that so the universe might be perfect in having all sorts of beings in it.

It would seem, then, that among ancient philosophers, as well as modern divines, the cause of man's fall was a matter of discussion. 'Fate,' 'necessity,' and 'free-will' were terms as much used among them, as 'predestination' and the 'self-determining power' are among us. Perhaps our first parents may have discussed them, and even imagined that the fruit of the tree of knowledge would give some insight into these. Milton represents some of the fallen angels as investigating these points:

"Others apart sat on a hill retired,
In thought more elevate, and reasoned high
Of Providence, fore-knowledge, free-will, and fate:

Fixed fate, free-will, fore-knowledge, absolute,
And found no end, in wandering mazes lost."

The philosophers, on the origin of evil, have been compared to the ancient Egyptians, who all witnessed the overflowing of the Nile, but for a long time could not find out the cause or spring-head of it.

"Causa latet, vis est notissima."

Porphyry says, "Let us at least join with our forefathers in lamenting this, that we are compounded of such disagreeing and contrary principles, that we are not able to preserve divine, pure, and unspotted innocency."

Hierocles more fully declares it. "The most men in the world are bad, and under the command of their passions, and are grown impotent through their propensity to earth, which great evil they have brought upon themselves by their wilful apostasy from God, and withdrawing themselves from that society with him which they once enjoyed in pure light."

Plato seems much puzzled to give a satisfactory account of evil, but he approaches so much nearer to the Mosaic account though still at a great distance, that some have supposed that, in his travels to the East, he had met either with the Hebrew scriptures or with the Jewish doctors, and had borrowed something from them. According to the learned Cudworth, Plato held that "Matter being eternal, and emanating from the supreme First Cause, was divested of all qualities which could produce evil; and he accounted for evil by ascribing it to a third unmade principle, between God and matter, calling it an irrational soul, or demon, which moved matter disorderly." Plato held that it is impossible that *evils* should be entirely destroyed; and yet they are not seated among the gods, but will of necessity always infest this mortal region and nature. Wherefore he says we ought to endeavor to flee from

thence with all possible speed ; and that our flight, from hence, is this,—to assimilate ourselves to God as much as may be : which assimilation consists in being just and holy, with wisdom. Plato therefore ascribes the evils of men to “the necessity of imperfect beings.” In other words, that “man is of an order of beings necessarily liable to some evils ; not necessarily and irresistibly good and happy.” The greatest art, he says, is to “bonify evils, and to tincture them with good.” The Mosaic account is, that God made man good, (perfect, certainly, in his kind,) but that an evil spirit tempted him to disobedience ; and we know that the same spirit has ever since been the enemy of man, even daring to assail the Son of man with his temptations. We can readily see how this may have given rise to Plato’s hypothesis of an evil unmade demon ; or disturbing matter, according to some ; or even to the eternal principle of evil, as held by others.

CHAPTER V.

ON THE CREATION OF MAN—PART SECOND.

No apology is needed for pursuing the subject of the last chapter yet further. Its importance not only justifies it, but requires it. "The proper study of mankind is man." It has ever been spoken in praise of Socrates, that he brought philosophy down from airy speculations about the heavens and the gods to the consideration of man and his duty. Plato also, his disciple, though investigating every subject within the reach of the human mind, dwelt much on human nature and its origin, searching the most ancient records for his information.

There are some questions growing out of the Mosaic account of man's creation and fall, which are of deep interest to us, and are often discussed. To these we will devote a few pages.

The first is, as to the goodness and justice of God in making an order of beings liable to fall, and permitting them to be tempted.

The second relates to the appointment of such a trivial exercise of their fidelity as the eating or not eating of an apple.

The third is, as to permitting such a low and loathsome reptile as the serpent to be gifted with speech, and to be used by Satan to deceive our first parents.

The first of these questions is, Was it right; was it consistent with the goodness of that God with whom all things are possible, and who could make holy angels and archangels as

easily as man, to create such a race as man, well knowing that he would fall, and with him all his posterity? Why did he not make him proof against any temptation, and strong enough at once to overcome the devil, or avoid him, though he should come in the garb of an angel of light? To this it should be sufficient to answer, in the words of God by one of his prophets, "Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why madest thou me thus? Shall the clay say to the potter," &c., &c.?

But the falsity of such reasoning against God may be made to appear, by proposing some other questions, such as the following: Why did God make any inferior beings at all? Why not make all at once of the highest conceivable order, even angels or archangels? Since all things are possible with God, why not make man, but also every beast of the field, and fowl of the air, and fish of the sea, yea, every insect, grain of sand, or drop of water, an angel or archangel at once, and thus fill the whole universe with pure, perfect, and blissful beings? Such a train of thought may surely discover to us the absurdities into which we plunge, when we undertake to question the wisdom of God as to any of his works.

He has thought proper to fill his universe with innumerable orders of beings, from the grain of sand or little insect, up to the highest principalities in heavenly places, and in the midst of it placed man, endowing him with reason, imparting knowledge to him, making him capable of standing, yet liable to fall, and, even in his present state, of sinking lower or rising higher. But some in their wisdom would strike such an order of beings out of existence as unworthy of the Creator.

As to the second objection, some ask, Was the test a suitable and worthy one? Was it right to suspend the life and happiness of our first parents on obedience to so triv-

ial a thing as the eating of an apple? Was this a high moral code, worthy of the divine Legislator? Why did he not propose some great achievement, or painful sacrifice, corresponding to the prize at stake? In answer we say, What if some mighty exploit or great suffering had been required in order to the continuance of that life and happiness, which God could so easily have done without any cost to humanity, how much greater the complaint against God as an hard taskmaster! Does it not become us to believe that God, who had a perfect right to propose what test or act of obedience he pleased, would choose the most suitable one, neither too trivial nor too severely trying? Even our own reason may suggest some things showing the peculiar adaptedness of the one complained of by some. Man is composed of two parts—body and soul, the material and the spiritual—each having faculties and members which must be exercised and tried in order to the perfection of our nature and the service of God. The appetite for food is one of the strongest of our animal natures, and a large share of the sin and misery of man grows out of the undue indulgence of it. The forbidden apple was not only beautiful to look on, but was pleasant to the taste, and our first parents were urged to taste and see how good it was. They were encouraged so to do by being assured that it was good to make them wise, even wiser than God had thought proper to make them. Curiosity, and the ambition to be wise, are powerful principles in human nature. They were told of other beings, called gods, higher than themselves, and knowing more, into whose state they might be exalted by eating the forbidden fruit. To resist these temptations was no trivial proof of allegiance to God, though the yielding to them was great folly and sin. Let us try the force of the objection made, by considering what more suitable proof of obedience could have been required.

Let us take the great and holy moral law issuing from the lips of Jehovah himself, and see what can be found in it more worthy of use in this case. As to the two first, forbidding idolatry, they could not be used, since idolatry had not found its way into the world at that time. As to the third, surely swearing was not practised. As to the fourth, surely there was no temptation to violate the Sabbath, when all things abounded with so little labor. As there were no children at that time, there was no temptation to violate the fifth commandment, enjoining filial obedience. Were we to examine all the rest it would be seen that they were equally unsuitable as tests, if not absolutely incapable of application, under the circumstances in which the first parents of the human race were placed; whereas the desire for delicious fruit, and the curiosity to know more, and the ambition to rise higher, were the proper subjects for probation and trial.

Let us remember that when the Son of God, the second Adam, through whom we hope to regain all and more than all which was lost by the first, came into the world, Satan was permitted to tempt him, through the same appetites of body and mind. In the mountain, where he fasted for forty days and nights and was beset with hunger, he tempted him to sin in order to get food, by urging him to turn stones into bread, and thus break the appointed fast. He addressed himself to the love of glory and power, by urging him to cast himself down from the pinnacle of the temple, and to worship him, falsely promising all the kingdoms of the earth.

The third objection is, that it was unworthy of God to choose such a low, odious, and contemptible reptile as the serpent, and endow him with speech in order to tempt our first parents.

We shall have more to say on this subject, when we come to consider the history of the serpent and Satan, in

a separate chapter. For the present, suffice it to say, that the serpent was only the organ of a mighty spiritual being, the father of lies, and the author of all mischief.

Moreover, as we must not judge of Adam in his first state, fresh from the hands of God, by what we see of him in some of his debased descendants, so we must not determine what the serpent of paradise was, from what the odious reptile now is, since the curse of God has glued him to the earth. Concerning the original perfection of man, as coming from his Maker's hand and pronounced to be very good, we are liable to misunderstand the term. God alone, so far as we know, is perfect in the highest sense of the word,—that is, infinitely perfect. He is perfect, in that he existed from all eternity, and created all things. He is perfect in all his attributes of holiness, power, knowledge, &c. All other beings and things are comparatively imperfect. His very angels he chargeth with folly. "The heavens are not clean in his sight." "The moon shineth not in his presence." Innumerable orders of beings, perfect in their kind, but imperfect by comparison with him, were made by him. Some angels have fallen; others have not. Man, though inferior to some orders—as, for instance, the angels who have kept their estate, whatever he may be as to those who fell—is yet superior to innumerable orders of beings who fall below him in the scale of creation, and has, even in his fallen state, great cause for rejoicing, when redemption is taken into the account. It has been well said, that "Every child bringing into the world the guilt of Adam's sin, brings along with it the benefits of Christ's mediation and death."

When we remember all that God has done for us by his Son and Spirit, in our fallen condition, we should not complain, but feel that we are brought under renewed obligations to him. If the devil be still our enemy,

Christ is our friend, and he who is for us is greater than he who is against us—greater than all who are against us.

Though man, especially in his fallen state, must be liable to temptation, or trial, in this place of probation, yet it is not a temptation or trial which justly subjects God to the charge of being the author of sin. God utterly disavows the authorship of sin. He made the earth good, and out of nothing, and not out of some unmanageable malignant matter, according to some philosophers. He made a good man out of the good earth, as to his body, and breathed a good soul into him. But he made him a rational being, to obey his Maker; not of force and necessity, but willingly, and of choice. Good and evil, obedience and disobedience, were set before him. God did not tempt him to choose the evil. The account of it is this, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed."

St. Paul calls this lust "a law in our members warring against the law in our minds," inclining us to evil when we would do good. The heathen poets speak in like manner:

*"Sic me in vetitum semper cupimus que negata,
Valeo meliora, proloqui, deteriora sequor."*

The heathen knew not where to go for help. Christians know that "there is a law of the spirit of life in Christ Jesus, which makes free from the law of sin and death."

The following passage from the celebrated Sir William Jones, after considering the Eastern systems which speak of the formation of man as an order of beings capable of standing yet liable to fall, is much to the point: "And if perfect justice be, as it is most indubitably, an essential

attribute of God, the first pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but entrusted with freedom of will to be vicious, and consequently degraded."

The following passages from two of our most distinguished English poets, on the subjects just discussed, will not be without interest to our readers.

Milton, in his celebrated poem "Paradise Lost," thus speaks of the creation of angels:

"Such I created all the ethereal powers
And spirits, both them who stood and them who failed.
Freely they stood, who stood, and fell, who fell."

Speaking of the fall of man, he makes God to say,

"They themselves decreed their own revolt."

"If I foreknew,
Fore-knowledge had no influence on their fault."

Comparing the fall of angels with that of men, he says,

"The first sort, of their own suggestion, fell,
Self-tempted, self-depraved. Man falls, deceived
By the other first. Man therefore shall find grace,
The other none."

"Man shall not quite be lost, but saved who will;
Yet not of will in him, but grace in me,
Freely vouchsafed."

"Some have I chosen of peculiar grace,
Elect above the rest."

But he warns against prying into the decrees of Heaven:

"Heaven is for thee too high
To know what passes there. Be lowly wise;
Think only what concerns thee, and thy being."

As to discussion about the secret things of God, he says,

"Vain wisdom all, and false philosophy."

As to the much discussed question about the effect of eating the fruit of the tree of knowledge of good and evil, Milton has probably said as much in two lines as we shall ever find out:

"Since our eyes
Opened, we find, indeed, and find we know
Both good, and evil. Good lost, and evil got."

PASSAGES FROM POPE'S ESSAY ON MAN.

This is supposed to have been a poetical paraphrase of one of Lord Bolingbroke's works—an infidel production, and which, it is said, the poet did not understand himself, if his lordship did. He calls Lord Bolingbroke

"My guide, philosopher, and friend."

Though Pope was not one of the infidels of that day, yet there is little of Christianity in his writings, and much of the impure. In his "Universal Prayer to the Father of All," he addresses him as worshipped

"By saint, by savage, and by sage,
Jehovah, Jove, or Lord"—

as though all were alike the same. Nevertheless, in spite of his lordship's scepticism, and the poet's ignorance, there are some excellent things in the "Essay on Man," in relation to the subject of this chapter. He speaks of man

"As a mighty maze, yet not without a plan."

As to the objections made to some things in the world, he says,

"All partial ill is universal good,
All are but parts of a stupendous whole."

"'Tis but a part we see and not the whole."

He speaks of man as

"That chain which links the immense design,
Joins heaven and earth, the mortal and divine."

God only

"May tell why Heaven has made us as we are ;
Why formed so weak, so little, and so blind.
There must be somewhere such a rank as man."

But some are dissatisfied :

"Men would be angels, angels would be gods."

To those who ask,

"Why is not man a god, and earth a heaven?"

he replies,

"Who ask, and reason thus, will scarce conceive
God gives enough while he has more to give."

It was perhaps to some such feeling in our first parents
that the devil addressed the temptation,

"Ye shall be as gods."

We conclude our poetic testimonies with a passage
from Dr. Young, descriptive of man.

"From differing natures, marvellously mixed,
Connection exquisite of distant worlds,
Distinguished link in being's endless chain,
Midway from nothing to the Deity.
Dim miniature of greatness absolute."

Concerning Pope's "Essay on Man," Dr. Young has well
said,

"Man too he sung: immortal man I sing.
 Oh! had he pressed his theme, pursued his track,
 Which opens out of darkness into day;
 Oh! had he mounted on his wings of fire,
 Soar'd where I sink, and sung immortal man,—
 How had it blest mankind and rescued me!"

On the whole we may say, divines, poets, and philosophers generally agree, that if God had not given a certain freedom of will and action to man, but had by irresistible influences made it impossible for him to fall, or had set a strong guard of angels around paradise to prevent the entrance of the evil one, he would not have dealt with him as a rational and accountable creature, and man would not have been a link of beings, on probation, lying between perfected angels and the lower animals of earth.

SIR MATTHEW HALL'S VIEWS ON THE CREATION OF MEN.

Having occasion to quote the opinion of this great man, of whom it is written, "A light, saith the Bar; a light, saith the Pulpit," because of his eminence in theology as well as in jurisprudence, and who was Chief Justice of England during four successive reigns, if Cromwell's government may be reckoned as one of them, I mention a circumstance which I have somewhere read concerning his great work, "The Primitive Origination of Man," from which the following passages are taken. Unknown to any one, he spent the leisure hours of ten years in preparing it. When completed, he caused it to be placed in the hands of Archbishop Tillotson and one other learned divine, without permitting them to know its authorship, in order to find out their honest judgment of the same. After a careful examination of it, they agreed that there was but one man in the kingdom who could write it, and

that man Sir Matthew Hale. They informed him of this and insisted on its publication. Much as has been written on the various points treated of in his work, during nearly two centuries since its appearance, but little of importance has been added to it.

As to the opinion of the philosophers concerning the origin of man, he says: "Aristotle, and even Plato, seemed sometimes to believe in the eternal generation of men, though at others asserting the contrary. Many affirmed it positively."

Sir Matthew uses his logical powers with great ability in showing the absurdity of such an hypothesis. He also exposes the idleness of the theory of Epicurus and Lucretius, who held the origin of men to have been derived from the fortuitous concourse of atoms, with, perhaps, some seminal particles in them. He speaks of those who thought that man issued from rich and slimy earth, especially that of Egypt on the Nile, after a long incubation or resting of the waters, with a certain conjuncture of the planets favoring vegetation, or the beginning of life.

Ovid seems to refer to both of the foregoing in his *Metamorphoses* :

"Natus homo est, sive hunc divino semine fecit,
Ille opifex rerum, mundi melioris origo;
Sive recens tellus, seductoque nuper ab alto,
Æthere cognati retinebat sæmina cœli."

Here is a distinct recognition of the tradition of the heavenly origin of man.

Others there were, as Zeno Citicæus, who came nearer to scripture, and ascribed the creation of man to the *fiat*, or command, the *bæne placitum*, or good-will, of God. They generally agreed that he was made by God out of moist earth, by the instrumentality of heat and light.

"Again," he says, "some affirm, 'Semper homines

fuisse; nec unquam nisi en hominibus natos.' Others maintain, 'Fuisse tempus cum homines non essent.'" In other words, "Some say that men always were in eternal succession from other men;" while others say there was a time when men were not, but that their origin was to be ascribed to nature—that is, were made, not immediately by the hand of God, but by some natural process or development, as vegetables and lower animals seem to be.

In reply to those who object to the present state of things—that it ought to have been better—that if God be essentially good and perfect he should have been filling the universe with worlds and happy beings from eternity—he answers, that "In his acts of beneficence God is not necessitated by his own perfection to act '*ad ultimum posse*,'—that is, to do the utmost possible good, but is guided by the freedom of his own will," as to the time and manner of doing anything. As to the image and likeness of God in which man was made, he considers that it was a moral and intellectual one, and not a corporeal one, after the pattern of Christ in the flesh, as some suppose. He says: "In the language of scripture and the ancients, in the work of creation man was made like unto God; but in the work of redemption the Son of God was made like unto man." "God," he says, "gave man a moral law, implanting it in his heart, and which is the original of that which yet remains in men in some degree, though so much weakened and obscured by the fall. He also gave him a positive law, requiring obedience on pain of death. Left to the liberty of his own will, though having sufficient ability to obey, he fell, through temptation of Satan and his own sensuality and ambition."

OTHER TESTIMONIES.

On the subject of man's dignity and high station among the works of God, we must remember the apostle's injunction not to think too highly of ourselves, but soberly. There have been those who seem to think that they really are what the serpent promised our first parents they should be,—that is, gods. I remember being much shocked, when a youth, at the saying of a noted infidel, that he was as much God as any other being in the world. I did not then know that there had been some men, even in the days of Aristotle, who maintained that there were no greater beings in the world than themselves, and whom Aristotle laughed to scorn for their folly. Herodotus, also, has well said: "God allows no one to have high thoughts but himself." "He loves to bring down everything that exalts itself."

And yet we must not degrade our nature below the rank which God has assigned to it, which is one, even in our present state, only a little lower than that of the angels.

The following passage in Mr. Trench's lectures is no extravagant eulogy on man's position in the earth: "Scripture is no story of the material universe. A single chapter is sufficient to tell us that 'God made the heavens and the earth.' Man is the central figure there, or, to speak more truly, the only figure; all which is there beside serves but as a background for him. Such he appears there in his unfallen condition; and even now, when only a broken fragment of the sceptre with which once he ruled the world remains in his hand, such he is commanded to regard himself still."

Our great theological poet describes even the prince of the fallen ones as still retaining something of his past high rank:

“ His form had not yet lost
All its original brightness, nor appeared
Less than archangel ruined, and the excess
Of glory obscured.”

We know not what was the difference between man and the angels that fell, before their fall; but this we know, that the relation we now bear to their great leader is that of children to a parent. “Ye are of your father the devil” is our lineage and character, and our final and everlasting doom will be the same with his and his rebellious crew. The same place is prepared to be the eternal abode of the impenitent wicked among men, and the devil with his angels. St. John speaks of the devil as being “created in the truth, but who abode not in it.” St. Peter speaks of “the angels who sinned,” and St. Jude of the “angels who kept not their first estate.” All that is said of them would lead us to suppose them to be very like unto man. So as to the unfallen angels. Man, in his natural state, especially as to his body, and even Christ as to his natural body, were only a little lower than the angels. In his glorified state, man will be equal to angels.

“When we are informed,” says one, “that man was made after the image of God, this almost amounts to a declaration that his was the highest style of created being, and that no higher type, or pattern, could ever appear. The original, of which he is a copy, is the highest possible, and the artist being God himself, we may be sure it was executed in the very highest style.” The crime of murder is ever represented as most heinous, because man was made in the image of God. Clothed in a spiritual body, Christ is exalted to the right hand of God, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but in that which is to come.

If it be said that man is very like to the inferior animals in many parts of his structure, and that this detracts from his high dignity, it is replied, that this is only a confirmation of the doctrine of man's high order. "It is because they are all the hand-work of the same artist" that they are so much alike, and so perfect in their kind.

"The human," says Fairbairn, in his excellent work on the "Typology of Scripture," "is the pattern form of all animal existences. In the structure of all other animal forms there are observable striking resemblances to that of man. Each man, in himself, is not the microcosm of the old fanciful philosophers, but something greatly more wonderful—a compendium of all animated nature, and of kin to every creature that lives." "Man," says another, "is the sum-total of all animals." Professor Owen says, "All the parts and organs had been sketched out, in anticipation, so to speak, in the inferior animals." What a piece of work is man! we may truly say—how fearfully and how wonderfully made! But while he thus soars above all the animals of earth, it is his connection with heavenly beings that constitutes his chief glory. He belongs to the whole family of God, which is both in heaven and earth; and if he so resembles the inferior animals of earth, much more does he resemble the higher ones in heaven. But it is his connection with the great Head that constitutes his crowning glory. "How could God," says Neander, "place himself in so near a relation to individual men (as in the incarnation), and ascribe to them so high a dignity, if they were mere perishable appearances, if they had not an essence akin to his own, and destined for immortality?"

CHAPTER VI.

INTIMATIONS OF THE TRINITY AT THE FORMATION OF MAN.

IN the 26th verse of the first chapter of Genesis, it is written, "And God said, Let us make man, in our image, after our likeness."

Before dismissing the subject of man's creation, it may be well to inquire briefly into the meaning of the words, "Let *us* make man." Some of the Jewish doctors maintain that this was a real consultation, held with such angelic beings as God might think proper to employ in man's creation. This of course cannot be accepted by Christians. Some modern expositors regard it as only a majestic form of speech, such as is used by some kings who use the plural number in giving commands, or addressing their subjects. But as there were no men, and of course no great men at the time this was spoken, so there was no such manner of speech then or for ages after Moses; for in order to assert great authority, the custom among kings was to use the first person. So it was formerly in England, and is in some countries to this day.

The general belief is that there is reference here to the three persons of the ever blessed Trinity, as received by Christians. The word Elohim, in the Hebrew, which is translated God, is in the plural number; and used with a plural verb. While the Scriptures, from first to last, assert the unity of God against all the notions and worship of the heathen, yet do we find God acting towards man in what Christians, for the want of something more

intelligible, call persons. We read of the Spirit of God moving on the face of the waters at the beginning, and bringing all things into order. This Spirit is often spoken of in the scriptures, sometimes under the name of the Holy Ghost. We read also that Christ was the Logos or Word, by which, "in the beginning, God made all things, and without whom nothing was made." He it is that was called "the angel of God's presence," who watched over the children of Israel in all their journeyings, and so often appeared to God's chosen servants. These three persons, though declared to be one God, and not at all interfering with the unity of the Godhead, are often united in the apostolic benedictions of the New Testament, where the Grace of the Father, Son, and Spirit is invoked. The learned Dr. Whitby says, that from the times of the apostles, almost all of the fathers understood these words as applied to the three persons of the Trinity. Learned Jewish rabbis maintain the doctrine of the Trinity as drawn from the word Elohim, or Alohim, as used in this and other passages, and declare that such was the understanding of the ancient Jews.

According to the plan of this work, we shall briefly present the evidences of any tradition in relation to it which may have come down through other nations, or of any opinions bearing a resemblance to it. The number *three* has certainly been a most favorite one in the heathen world, as may be seen in all their sacred books. The triads of the Gentiles have been the subject of much discussion in the Christian church. The learned Mr. Faber, who has written so voluminously on pagan mythology, and given such particular attention to this subject, and pays so much respect to concurrent tradition, does not think what are called the triads of the Gentiles are derived from original revelation and tradition, though he believes that the Trinity is referred to in the words

"Let *us* make man." The result of his inquiries is, that the triads of the Gentiles have the same origin with the pagan idolatry, which elevated the sons of Noah, under the names of Jupiter, Neptune, and Pluto, to the first rank of Deities. These three are mingled with all the mythologies of the heathen world. The Persians had their three-fold distribution of the Deity, assigning to Oromasdes, Aramane, and Mithras different works, calling Mithras the mediator, or middle. The Chaldeans have also something of this kind. They say that "in the whole world shineth forth a Triad or Trinity, the head whereof is a Monod or Unity." Whether these mythological traditions or opinions were the source of that Trinity which was set up among the heathen philosophers, and which at length, about 400 years before Christ, settled down into what was called the Platonic Trinity, we cannot say; but certain it is that Plato and other philosopher's spoke of three operations of the Great Deity, in such a way as in after times misled many of the early Christians into a belief that his system differed but little from the Bible, and caused much unhappiness in the Christian church.

The learned Cadworth, in his "Intellectual System," says, "That some philosophers called the highest, Numen, the first god; Intelligence, the second god; the Mundane Soul, or animated world, the third." "Plato's eternal gods," he says, "were not independent, but two of them were derived from one eternal principle."

An ancient writer, Numerius, commenting on Plato's Trinity, calls "the Father *the first*; the Maker of the world *the second*; the world itself *the third*." Another says that this Trinity was not the invention of Plato, as Plato himself acknowledges, but that Parmenides taught it before him; and as Parmenides was a disciple of Pythagoras, and Pythagoras drew much from the system of Orpheus, it may be traced up to that. Now, Pythagoras

taught that “The *first one* or unity is above all *essences*” —“the *second* is *ideas*, and intelligible”—the *third* is the soul of the world, and partakes of the two first.”

According to the ancient Orphic system, Phanus, Uranus, and Chronus were three beings, or gods, or principles, corresponding to the Platonic Trinity, and probably *suggested* the idea.

The Samothracians also had anciently their Trinity of gods, calling them by an Hebrew name, *Cabbarini*, “the mighty gods.”

Aristotle says that the number *three* was a sacred number among the ancient pagans—“Wherefore from nature, and as it were observing her laws, have we taken the number three, making use of the same in the sacrifices to the gods, and other purifications.”

Proclus also says, concerning the Trinity of the philosophers, that “It was a theology of divine tradition, coming first through the Jews, though differing in some things.”

Now, when we find so much in the ancient traditions and mythologies about the great Father triplicating himself, and becoming three gods, and so much among the philosophers about three principles, or beings, all eternal, and two proceeding from the first great one, and all three infinitely above all other gods, the thought will force itself upon us that there was either some original revelation and tradition about it, or else that there was something in the human mind which was always calling for some such distribution of the divine attributes, among what Christians call the *persons* or hypostases of the Deity, which were *omoousias*, or *consubstantial* with each other, so as not to interfere with the unity of the self-existent and eternal God, from whom all things proceed.*

* It may have some effect on our young Americans, to adduce the following opinion of perhaps the greatest intellect this country has ever produced. The late Daniel Webster said, “I believe that God exists in three persons. This

Such was the opinion of the candid and learned Dr. Cudworth, who, after a full consideration of the Platonic Trinity, and after showing the difference between it and the Scriptural Trinity, nevertheless acknowledges that there is "a wonderful correspondence between them, and that this parallelism between them might be of some use to satisfy those amongst us who boggle so much at the Trinity, when they shall find that the freest wits among the pagans, and the best philosophers, who had nothing of superstition to determine them that way, were so far from being shy of such an hypothesis, that they were even fond of it." To this it may be added, that although many of the early Christians were led into a snare by it, yet the favor shown to it by many learned men proves that there must have been no slight resemblance between the systems; enough to justify our reference to it in this work.

The following, taken from one of our American periodicals, is worthy of insertion on the subject treated of in the foregoing pages :

ANCIENT JEWISH TRINITY.

"The proof of this doctrine of the Trinity must unquestionably be derived from the scriptures alone; but when a doctrine of this extraordinary nature is presented to the mind, we naturally feel a strong curiosity to know the manner in which the same has been regarded by others, particularly by such as have lived before us; and peculiarly by the ancient members of the Jewish and Christian churches. Nor is this a matter of mere curiosity. If the doctrine of the Trinity were first now discovered

I learn from Revelation alone. Nor is it any objection to this belief, that I cannot comprehend how *one* can be *three*, or *three* *one*. I hold it my duty to believe, not what I can comprehend or account for, but what my Maker teaches me."

by mankind to be contained in the scriptures—the words being supposed to have remained always the same—we should undoubtedly be surprised to find that those passages which, in our view, clearly contain this doctrine, had never been understood by others in the same manner as by ourselves. But the ancient Jews always understood and taught this doctrine as it was understood and taught by the prophets. In the concise history of the creation, Moses says, more than thirty times, *Aloim*,—that is, gods,—created; the noun being plural and the verb singular in every instance. These the Jewish Paraphrasts explained by Jehovah,—his Word, that is, his Son,—and his Wisdom, or Holy Spirit; which they call ‘three degrees.’ These three, they assert, are one, and declare them to be *one* inseparable Jehovah. This doctrine the Jews have exhibited in a variety of methods, clear, convincing, and impressive. These I shall briefly exhibit. The first remarkable sentence is from Rabbi Judah Hak-kadash, or Judah the Holy,—in which the doctrine of the Jewish church is declared, in the most explicit manner, to be ‘God the Father, God the Son, God the Holy Ghost; three in Unity, one in Trinity.’ This Rabbi flourished in the second century. The Jews anciently used a solemn symbol of the Deity, which they called *Sephiroth*, a word signifying enumerations, but used by their learned men to denote splendor. These are sometimes exhibited in the form of a tree with its branches extended, and sometimes by ten concentric circles—that figure being the symbol of perfection. All these splendors are represented as issuing from the supreme and infinite source, as light from the sun. Of this tree, Rabbi Schabte says: ‘There are three degrees—the root, the stem, and the branches,—and these three are one.’ By this he intends, that the infinite source and the other two degrees are one and inseparable.

“Again: the ancient Jews wrote the name of God symbolically, by including three *gods* within a circle, and subscribing under the gods and within the circle the vowel *kametz*. The circle was the figure denoting perfection. The three gods were the beginning letter of the word *Jehovah*, thrice repeated to denote the three persons in the *Godhead*. The *kametz* was the point of perfection, and denoted the same thing with the circle, and the unity of the divine essence. The letter *Schin* was another emblem of the Most High, in use among the Jews. This letter, which is the first in the word *Shaddai*, or the Almighty, one of the scripture names of God, is formed of three branches, alike in size and figure, especially as written in the old Samaritan character, and united in one stem. This letter is distinctly written on the *Phylacteries* which are worn by Jews at the present day.

“Such are some of the testimonies of the Jewish church concerning this subject,—composed on the one hand of direct declarations, and on the other of symbols equally definite and certain, especially as explained by their own commentators. These prove, beyond a reasonable doubt, that the ancient Jewish church held uniformly the doctrine of the Trinity. The latter have indeed denied it, but to this denial they have been led merely by their hatred to Christianity.

(Signed,)

“A CHRISTIAN ISRAELITE.”

ADDITIONAL STATEMENTS AS TO THE TRIADS OF THE GENTILES.

Mr. Faber, in his great work on the Pagan Mythology, gives the following account in confirmation of his views of the triads of the Gentiles. His statement is condensed. As the earth after the deluge was divided between the three sons of Noah, who were worshipped in after times

as the three great gods, Noah being the great Father who had thus triplicated himself, so we find this fact pervading all nations and systems of religion growing out of it.

Among the Hindoos there is the Monad, a first great father Brahm, and the Triad, Brahma, Vishnu and Siva. Among the Buddhists, whether in India, China, or elsewhere, there is the selfsame triplicating father, whether called Buddha, or Fohi, or by any other name. The Tartars worshipped a triplicated Deity, under three several names. The Peruvians, whose ancestors probably crossed over from Asia, had the same idea of a God who was three in one and one in three, worshipping the sun and air under three different images and names. The Persians had their Ormazd, Mithras, and Ahriman. The Syrians had their Monimus, Aziz, and Ares. The Egyptians their Cneph, Eicton, Phtha. The Greeks and Romans their Jupiter, Neptune, and Pluto, three in number, but one in essence, all springing from one Chronos, a fourth and older god. The Canaanites had their self-triplicated Baal. The Goths their Odin, Vile, and Ve, who are described as the sons of Bura, the offspring of the mysterious Con,—that is, born of the Ark. The Celts had their triple Hu, or Menu. To the same class Mr. Faber and others ascribe the triads of the Orphic, Pythagorean, and Platonic schools, and the imperial triad of the old Chaldean and Babylonian philosophy.

The poets and philosophers could easily lay hold of these traditions, and mingle them with their fables and systems so as to make them very different from the original facts from which they were drawn.

To the above we add the opinion of Sir Matthew Hale, in his great work "On the Primitive Origination of Mankind."

In regard to the expression, "Let us make man in our

image, after our likeness," some of the ancients, he says, thought that this declared an actual conference with some angelic beings, and that Plato borrowed his notion on the subject from the history of Moses, or some tradition of it. Plato, he says, and some other philosophers and mythologists, held that God conferred with those whom they called *Dii ex Diis*—inferior gods—born of the greater ones, or angelic intelligences; that by them he made the bodies of men, though he alone formed their souls.

Others, Sir Matthew says, with far greater evidence, think it was the deliberation and conclusion of the three persons of the Holy Trinity.

OPINION OF SIR WILLIAM JONES.

Although he was always desirous of establishing any affinities between the Bible and the sacred books of India, yet he complained that some of the missionaries were foolish enough to urge "that the Hindoos were even now almost Christians, because their Bramha, Vishnu, and Siva were no other than the Christian Trinity." A learned Jewish writer has pointed out that the Trinitarian Godhead of Christianity differs from all other triads, in being exclusively and wholly good; whereas, in heathenism, one of the three divine powers was conceived to be opposed to the other two,—that is, the principle of evil.

MR. HARDWIC'S OPINION.

He thinks that the Trimurti or Triad of India was the result of an endeavor to regain the idea of the unity of God. They thought that Brahma, or the Ineffable, had made a revelation of himself in nature, in the three char-

acters of creator, preserver, and destroyer, and attempted thus to conceive of God. These three characters represented everything that was divine. These three, said a learned Brahmin, have their places in the earth, the intermediate region, and heaven, or fire, air, and sun. All other deities are portions of these. The lord of the creatures is the deity of all collectively. The three, Brahma, Vishnu, and Siva, are deemed worthy of highest honor, because they gather up and place before the worshipper everything that he can possibly know of God.

Mr. Hardwic protests against the germ of the Christian Trinity being found in any or all of the physical processes of nature. He shows how entirely different from the Trinity of the Bible are all the triads of the philosophic Gentiles.

CHAPTER VII.

ON THE TEMPTATION BY THE DEVIL, IN THE FORM OF A SERPENT.

WE proceed now to the more particular consideration of the instrument by which man was tempted and seduced.

It, in the wisdom of God, as already stated, an order of beings, such as man, of whom obedience was required, but who was not to be irresistibly compelled to it; who must be put on trial, and of course exposed to some temptation, though not with the view of enticing him to sin, then it must be for God to decide what the trial or temptation should be.

While God solemnly protests that he does not tempt man to sin,—that is, does not seek to allure him to sin,—yet he proves him by certain trials, which are in one sense temptations, but with the promise of assistance sufficient for his preservation from sin. Man is still on trial, though under different circumstances from those in which our parents are placed. Man, in his fallen state, has less strength and disposition to withstand temptation, but then he has peculiar and very great helps afforded him from above. Great things have been done for him, in order to his recovery, which were not done for our first parents. We have, however, many enemies which are tempters to us.

The first great tempter still continues his malicious efforts to prevent our restoration. Besides this, God permits us to be assailed and tempted by evil men, in the

midst of whom we live. He warns us against evil communications with the wicked, lest they corrupt.

If any object to the doctrine of Satanic influence, as exerted against our first parents, and think hardly of God for permitting it, they must in like manner complain that God permits evil men to tempt, as they are continually doing. It is sad to think how many demons there are in human form, who are drawing away others, especially the young and inexperienced, from the paths of virtue and piety. Some there are who deserve to be ranked with Beelzebub himself. Sometimes they band themselves together and become legion. But there is One mightier than all the wicked of earth and hell, who, as our representative—the second Adam—was tempted like as the first was, only without sin. Our Lord, as we said in a previous chapter, was tempted through the appetites of the body, as well as through the higher cravings of the soul, in the waste howling wilderness; but for us he came off victorious, and Satan fell as lightning from heaven. In this view of man's nature and condition on earth, both before and since the fall, we must perceive the unsoundness of such objections as are sometimes made to the Mosaic account of the temptation, before which our first parents fell. But it is sometimes complained that the narrative is obscure and defective; nothing being said, until we come to other scriptures, of any being except the reptile serpent,—the great agent, the evil spirit not being alluded to. This may readily be accounted for in the same manner as many other omissions in the very brief, and, as it were, short-hand history of Moses, and may be explained and fully justified. Moses was writing for a people who had received from their ancestors all that Moses told them, and in greater fulness; oftentimes, indeed, with accompanying errors, which in time had been added to original truth.

Moses was inspired to separate the truth from the falsehood, and record nothing but what was necessary. The Israelites doubtless understood what he meant when saying that the serpent beguiled our first mother, just as well as we do who have all the other scriptures which testify to it. The world, in truth, was full of this tradition at that time, though often corrupted and turned into superstition. The devil had at this time more temples in the world than God himself. He is called in scripture, "The god of this world." The whole world is represented as "lying in wickedness,—that is, in the wicked one." He is the "Prince of the powers of the air," having many evil spirits subject to him, and leagued with him. We fight not, the apostle says, "against flesh and blood only; but against principalities and powers, and spiritual wickednesses in high places." The wicked and unbelieving of earth are declared to be "of their father, the devil." From the earliest period of the Christian church this evil spirit has, at baptism, been solemnly renounced with all his works. Indeed, for a long time before Christ, when heathen converts were admitted into the Jewish church, by baptism and circumcision, this form of renunciation was used, for the Jews rightly considered all the idolatries of the heathen world as the works of the devil.

The thought has doubtless entered into the mind when considering this painful subject, and the question been asked, What could have induced a being of another and perhaps distant world, to come into this and seek the ruin of our infant race? To this it might be answered, What can induce so many of our fallen world so wantonly to assail the peace and happiness of their fellow-beings? *Sin* is the moving cause—sin, which is glad at the calamities of others, and wishes to reduce all to its own level. The wise son of Sirach, a Hebrew, and author of one of those ancient books which are sometimes bound up with

the inspired ones, and which, though not allowed to be used for the establishment of doctrine, are yet sometimes permitted to be used for instruction in manners, tells us that "The devil was moved of envy" to seduce man from his obedience and happiness; and it is remarkable that such is the tradition (as will be seen) in many other nations besides that of Judea.

Our great English poet has introduced this general persuasion, as a certain fact, into his poem, wherein he sings of *Paradise Lost*:

"The infernal serpent, he it was whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind."

"For now the thought
Of lost happiness, and lasting pain,
Torments him."

Speaking to his comrades in rebellion and suffering, he says,

"To do aught good, never will be our task;
But ever to do ill, our sole delight."

He, with his rebellious host, has been cast out of heaven for desiring higher station, as our first parents were cast out of Eden for a similar fault:

"To reign is worth ambition, though in hell;
Better to reign in hell, than serve in heaven"

was his motto. His proudest feeling was—

"All good to me is lost;
Evil, be thou my good."

On reaching paradise, and seeing the happiness of Adam and Eve—

“Aside the devil turned
For envy. Sight hateful, right tormenting!”

Another of our old English poets has adopted and forcibly set forth the same sentiment, viz., that envy was a moving principle in the bosom of the arch-fiend of hell, in seeking the destruction of the human race. Mr. Cowley, in his poem entitled “Davideis,” or the troubles of David during the persecution of Saul, makes envy the chief demon which infuriated the breast of Saul. He takes his readers down to the abode of the fallen angels:

“Here Lucifer, the mighty captive, reigns,
Proud midst his woes, and tyrant in his chains.”

Myriads of spirits fell wounded round him there,

“Since when, the dismal solace of their woe
Has been, weak mankind to undo.”

“Then sought the tyrant fiend young David’s fall,
And gairst him raised the powerful rage of Saul.
He saw the beauties of his shape and face;
His female sweetness, and his manly grace.
He saw the nobler wonders of his mind;
Great gifts, which for great works he knew designed;
And well he knew what legacy did place
The sacred sceptre in blest David’s race,
From which the eternal Shiloh was to spring, —
A knowledge which new hells to hell did bring.”

Assembling his hosts, he exhorts them in terrific words to aid him to destroy the Lord’s anointed; but they feared to engage in it:

“A dreadful silence filled the hollow place,
Doubling the native terror of its face.
Envy, at last, crawls forth, — from that dire throng,
Of all the direfullest!

Envy, the worst of fiends, herself presents;
 Envy, good only when she herself torments.
 She spoke; all stared at first, and made a pause.
 Great Beelzebub starts from his burning throne
 To embrace the fiend.
 The snakes all hissed, the fiends all murmured."

Dispatched to the court of Saul, she soon rouses him to fury :

"Alas! poor monarch! you
 Slew thousands only, he ten thousand slew;
 Him Israel loves, him neighboring nations fear;
 You but the name and empty title bear."

Thus did Satan, in the form of a serpent, seek to excite ambition in the breasts of our first parents; promising them that they should be not only kings, but gods, if they ate of the forbidden tree; intimating, perhaps, that God was jealous of the happiness and power they would gain thereby.

And now, as to the form of that animal which was selected by the seducer for his wicked purpose, we remark, that the common impression, derived from the brief and simple narrative of Moses, is, that it was the same low, grovelling, and accursed thing, the object of the dislike and abhorrence of all, which now crawls along the earth, and licks the dust, and whose poison is the most deadly that can mingle with the blood that courses through the veins of man.

But there is nothing in the scriptures which requires such a belief, and much in reason and in the general traditions and histories, as to the serpent, to induce a contrary opinion. If the earth was accursed on account of the sin of Adam; if, when the fruit was plucked,

"Earth felt the wound,
 And Nature, sighing through all her works,
 Gave signs of woe that all was lost;"

if thorns and thistles now grew up where once flowers and fruits and trees arose spontaneously,—why not the serpent be stigmatized, and made to crawl upon the earth, and glide away from view? Once it was not only more subtle than any beast of the field, but our Lord himself speaks of its wisdom in the same sentence with the innocence of the dove. Is it likely that the tempter would choose the most inferior and loathsome of the animals in paradise, with which to approach our first mother? Would he not rather choose one with which she was familiar—a favorite, perhaps, in the garden—and who would be heard most readily? Such has ever been the impression amongst men, as will be shown by references to ancient authors.

Our English bard, who, in order to the composition of his great poem, studied all history, sacred and profane, and was a deep philosopher as well as divine, describes the serpent as moving, not

“Prone on the ground, as since, but on his rear
Circular base of rising folds, that towered,
Fold above fold, a surging maze. His head
Crested aloft, and carbuncle his eye,
With burnished neck, of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant. Pleasing was his shape,
And lovely.”

A passage from Virgil's *Æneid*, as translated by Dryden, shows that very similar was the ancient notion of the serpent. Milton, perhaps, took his picture from Virgil and other pagan writers. When celebrating the funeral rites of his father Anchises, Æneas places certain offerings on his tomb:

“Scarce had he finished, when, with speckled pride,
A serpent from the tomb began to glide;

His hugy bulk on seven high volumes rolled ;
Blue was his back, but streaked with scaly gold.
Thus, riding on his curls, he seemed to pass
A rolling fire along, and singed the grass.
More various colors through his body run
Than Iris, when her bow imbibes the sun.
Betwixt the rising altars, and around,
The sacred monster shot along the ground ;
With harmless play amidst the bowls he passed,
And with the lolling tongue assayed the taste.
Thus fed with holy food, the wondrous guest
Within the hollowed tomb retired to rest."

If the serpent of paradise was of an agreeable form, was it not wise and good in God to inflict a curse upon its body and make it odious in the eyes of men, that the very sight of it might impressively remind man of the sin and folly of our first parents in harkening to its deceptive voice? Its degraded state should elevate our hopes. We should see the destruction of Satan in its curse. Even as it now is, some nations are prone to worship the serpent; to this all history testifies. Satan, the real deceiver, has ever used it for the purpose of leading men into idolatry. How much more evil might it have done with a more pleasing shape!

None can deny that the evil principle has been worshipped all over the world, in some form or other, with a view to avert judgments and calamities. Many of the philosophers, until the light of Christianity began to dawn upon the world, believed that the evil principle was co-eval with the good, and not equal to it, yet very powerful for ill. Satan was the nearest approach to the philosophers' idea of the evil spirit, and was permitted by God to exert a certain power on earth.

But this evil one was seldom found alone among the ancients, but rather with kindred spirits. Bishop Stillingfleet, in his learned work "*Origines Sacræ*," doubts not that

the origin of that very ancient opinion among the heathen, "De invidia demonis," concerning the envy of the devil, is to be found in the fall of man to which Moses refers. Such, indeed, is the resemblance between the account in Genesis and that in some other ancient books, he says, that it was attempted to charge Moses with borrowing from them; but the superior antiquity of the books of Moses is too well established to admit of this. Traditions among the ancient Israelites, and in other nations, to the same effect, are doubtless true, and make in favor of his narrative.

Plutarch speaks of ancient tradition, that "there are certain wicked and malignant demons which envy good men, and hinder their pursuit of virtue lest they should become partakers of greater felicity than they themselves enjoy. Zenocrates, also, commenting on Plutarch, speaks of the tradition of "some great and potent beings in the air, which are of a surly and malignant nature, and rejoice to do men all the mischief they can." Even Porphyry, the great enemy of Christianity, affirms that according to his pagan system "There are some wicked spirits who help men to evil; but these very spirits may sometimes commend what is good, lest they should be suspected of being what they really are." By which, says Bishop Stillingfleet, we have a good account of whatever was commendable in the heathen oracles, as, he says, Jamblicus himself confesses.

The Bishop dwells emphatically on the fact that wherever the devil had most power, and idolatry and wickedness most prevailed, there the symbol or sign of the serpent was most used. Thus, also, the satirist Perseus says, "Pluge duos angues, pueri, sacer est locus." "In a short time," says an able writer, "the power of the devil was such that he outstripped God himself in the number and splendor of his temples, the number of his votaries, and

the pomp of his worship." And this was almost always accompanied with more or less of the symbol of the serpent.

That the ancient Jews thus understood the part that the devil had in the fall of man, is evident from what we read in the Book of Wisdom, where it is written that "Through the envy of the devil, death came into the world;" that "Error and darkness had their beginning with sinners;" that "By the woman came the beginning of sin."

In the ancient mysteries of Greece it is well known that the people used to carry about a serpent, and were instructed to cry out *Eva*, whereby the devil seemed to exult over the fall of our first mother. Even now, says Stackhouse, in idolatrous nations, there are evidences of this triumph of the devil under the form of a serpent.

Melanchthon, the reformer, tells of some priests in Asia who "carry about a serpent in a brazen vessel; and as they attend it with a great deal of music, and the charms of verse, the serpent lifts up its head, opens its mouth, and thrusts out the head of a beautiful virgin; the devil, in this manner, glorying over the miscarriage of our first mother." Similar accounts are given by travellers in the West Indies.

Mr. Faber's account of the origin and import of the worship of the serpent is confirmed by many other mythological writers, both ancient and modern. Its history, he says, is curious and perplexing. It is a symbol of evil, and of good also.

The words cherubim and seraphim are of similar meaning, but seraphim is the name of the fiery flying serpent of the wilderness.

Various legends show that the worship of the serpent was in part derived from the form in which Satan deceived our first parents.

Plutarch says the great serpent Python signifies destruction. Porphyry, and others among the Greeks, speak of "evil demons" whose wish is to be gods, and the power which presides over them aspires to be the greatest of gods; but the Most High, with a mighty arm, restrains their machinations.

In the Gothic theology, the god Thor, whom they esteem as their middle divinity, or mediator between God and man, is said to have "bruised the head of the great serpent with his mace, but so severe was to be the contest, that he himself would be suffocated with the flood of venom from the mouth of the serpent." What can this mean but the seed of the woman bruising the serpent's head, and the serpent biting his heel?

In India, also, two sculptured figures are yet extant, in one of their oldest pagodas, one of which represents Christna, an incarnation of Vishnu, trampling on the crushed head of the serpent, while the other exhibits the poisonous reptile encircling the deity in its folds, and biting his heel.

But the serpent was also used as a symbol of good. "The word seraph, in Hebrew," says Mr. Faber, "signifies a flying serpent,—an animal of great beauty, and shining like burnished gold, and exhibiting the semblance of a face, as the rays of the sun strike upon it, when it wings its way through the liquid air." He thinks that this and the cherubim may have been confounded, and thus it may have become the symbol of good also.

One of the Jewish rabbis observes that this is the mistake of our holy language, that a serpent is called *seraph* as an angel is called *seraph*; and it has been imagined by some that Satan tempted Eve under the form of one of those splendid winged serpents which are denominated seraphim. Hence it is that the serpent, or the image of it, is used in the pagan worship, sometimes

representing the evil principle, sometimes the principle of good.

Perhaps the sacred writer may have alluded to this when speaking of him as "appearing in the garb of an angel of light."

It has been asserted by some of the enemies of Christianity, that the doctrine of angelic beings, both good and evil, was borrowed from the Medo-Persians, who were in possession of Babylon during the seventy years of the Jewish captivity, and that it is a part of the Medo-Persian system of Zoroaster. This system supposed the existence of an evil principle from all eternity, coëxisting with a good one. Man, as originally formed by Ormazd the good one, was endowed with noble qualities, and bidden to approve himself the lord of this lower world by cultivating purity in thought, in word, and in action, and by making a constant warfare with his enemies, the *Devas*. At first, the parents of mankind were humble, and devoted to the service of Ormazd—were innocent and happy. They were destined, also, to more perfect happiness; but Ahriman, the sleepless enemy of man and purity, descending earthwards in the form of a serpent, plotted their corruption, and ere long, by means of fruit derived from his own province of creation, he seduced them from their true allegiance. The obvious resemblance between this and the Mosaic account would incline us to believe that the Persians borrowed from the Jews, and not the Jews from the Persians, if one did borrow from the other. But there is good reason to believe that both received it, by tradition, from an early common source; in the one the tradition being preserved in its purity by the special providence of God, through Moses and the chosen people, in the other being intermingled with fable. Babylon was to the Jews a furnace, in which they were purified; and,

they came out of it, not corrupted, but purified, and never again returned to idolatry. There is an essential difference between the two systems,—that of the Bible and the Medo-Persian. In the one there is a necessary eternally-existing principle of evil, coeval with the good one, and marring the happiness of God's creatures; in the other—the Jewish system—the devil, the tempter, is a creature, a fallen being like man, whose fall—the origin of whose sin—is involved in the same mystery with that of man. He becomes fiendlike, after the same manner with some men, and seeks to communicate of his sin and misery to others. Satan is, indeed, a liar and a murderer from the beginning, but not from eternity, from unavoidable necessity. Our Lord says, "He abode not in the truth," which shows that he was once in the truth, and neither a liar nor murderer at that time.—John viii.

44. The existence and power of the evil one are made more and more apparent as the human race advances, and the scriptures reveal spiritual and invisible things to us. "The Son of God was manifested that he might destroy the works of the devil."—1 John iii. 8. They were the works of that "old serpent, which is the devil and Satan."—Rev. xx. 2. It has been well said, that "till the mightier power of good was revealed, we were, in mercy, not suffered to know how mighty was the power of evil." Wherefore, at the time of our Lord's appearance on earth, the works of the devil were more open and daring than ever before.

In relation to the form of his first appearance, Mr. Hardwic, after a most elaborate search into all ancient history and tradition, says, "There is found to be a most singular concert in east and west, north and south, in civilized and semi-barbarous countries, in the old world and the new, not only to the fact that serpents were somehow associated with the ruin of the human family, but that

serpents so employed were vehicles of a malignant personal spirit, by whatever name he was described."

While on this subject, it may be well to consider the use of the words devil and devils in the New Testament. Mr. Faber, agreeing with many other learned men, says, "It is a remarkable thing, though not perhaps very generally observed, that throughout the whole New Testament the word devil, as applied to a fallen spirit, never occurs in the plural number. Our English translation, indeed, repeatedly speaks plurally of devils, but such is not the case in the Greek original." The word *diabolos*, he says, as applied to a fallen spirit, is never used plurally in the New Testament. The word rendered devils in the original is not *diaboli*, but *demonia*, or *demones*; so that, as the singular, *diabolos*, is rendered devil, so *demon* and *demonia* ought to have been rendered demon, or demons. A distinction is made between a demon and a devil. A demon is the disembodied spirit of a human being, whether it be good or bad, gracious or malignant. The heathen worshipped the souls of deceased heroes. These were their gods—no gods, scripture called them; these inspired their oracles; these were the good or evil geniuses which were supposed to attend upon some men upon earth; these were the devils against sacrificing to which we are warned in the New Testament.

But because the devil is never spoken of but in the singular number, are we to infer from it that there is but one devil? Far from it. We read of the devil and his angels, for whom hell was prepared, and unto whom the wicked of earth shall be joined in the last day. We read of the devil as prince of the power of the air; prince of this world; god of this world. St. Paul, in his epistle to the Ephesians, exhorts us to "put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places"—or, as some render it, "in the higher region of the heavens." The devil, therefore, is to be regarded as the master-spirit, who leads his evil angels in all wickedness and rebellion. Of course it will be seen, from the foregoing, that there are those who agree with some of the fathers—among them Justin and Athenagoras—that some of the demoniacal possessions of scripture are to be ascribed to the unclean and wicked spirits who were once in human bodies, and were permitted to torment those who were yet in the flesh. We do not enter into the discussion, but merely state the fact that such an opinion has existed, and still exists.

We conclude our remarks with some passages from the most complete and useful sketch of Satan and his works that we have met with. The present bishop of Maine, in a late charge to the clergy of Maine on the personality, kingdom, and power of Satan, thus speaks: "Scriptural as is the belief (in Satan), it did not originate with even the earliest of the sacred writings; it was in the world, like the belief in God and the existence of good angels, before Moses or Abraham—before paradise was lost. It is presupposed in the Bible, which does not describe the author of human sin, nor formally assert his origin or his being, but tells his deeds and warns against his devices." On the subject of the supremacy of Satan, he says: "To believe the guilt of evil men and evil demons, and yet hold the primacy of Satan incredible merely for the intensity of his wickedness, would be as though we should see armies ravaging, plundering, slaying—feel all the horrors of their atrocious warfare—and yet be astonished when, at their head, the invading despot or iron commander should appear." "The universal tendency of weaker natures is to rally round the stronger." "If a

leader, in after times, possessing the practical intellect of Napoleon, should raise his standard, though his guilt were tenfold beyond the guilt of that great slayer of mankind, who can doubt that he would be surrounded by myriads of men, ready to pour out their lives on the battle-field at his feet?" After repeating the exhortation of the apostle to gird ourselves to battle against spiritualities and powers, etc., he adds: "The nature or degree of the exaltation of him whom the scriptures not dimly delineate as

‘O’er the rest
In shape and gesture proudly eminent,’

they have not defined; but whether it be more or less, what motive can remain, what degree of probability can be asserted, after such a display of many adversaries, for rejecting the far more frequent and more distinct allusions to that one?"

To the whole charge I refer my readers, and especially my brethren of the clergy, as one of the most profitable treatises on a subject not now so frequently and emphatically dwelt upon as by the sacred writers, the early fathers, and the faithful reformers. At an early period of my life, after heartily embracing the Christian faith, I met with an ingenious argument intended to show that all the demoniacal possessions mentioned in the Bible were only bodily infirmities, or mere impositions. For a time I was led astray by the argument; but as often as I took up my Bible—especially the New Testament—and read the plain narrative therein concerning these unhappy possessions, and the miracles by which they were cast out, I found the theory untenable. I have been only strengthened in my conviction of the realities of those scriptural cases by finding how universal is the consent of mankind to the evil influence of wicked beings of another order, although so small a part ascribed to them be true.

CHAPTER VIII.

ON THE GARDEN OF EDEN.

THE place selected by the Creator himself, and adorned and enriched by his own hand, for the residence of our first parents, must have been a remarkable and deeply interesting spot. Beautiful and delightful as many others were, and still are, as to soil, productions, and scenery, this must have been surpassingly so. It was doubtless filled with all the means of present happiness to innocent and holy beings, and well calculated to satisfy them, especially when the presence and society of God himself were superadded.

It is not surprising that the curiosity of men in after ages, even to the present time, should be exercised in ascertaining its exact location, even though its character and appearance may have been somewhat affected by the deluge, and yet more by the lapse of succeeding ages and the agricultural operations of man. God has, perhaps wisely, concealed the exact position from us, even as he hid the body of Moses lest it should be worshipped by men, so prone as they are to idolatry.

There are many circumstances, however, which enable us to form a sufficiently accurate idea of the location for all purposes of gratifying an allowable curiosity; thus furnishing, also, some proofs of the scripture history additional to those previously possessed. That our first parents, after being driven from paradise and ever after excluded from it, continued to hover around the sacred spot, and

that many of their descendants occupied that region, is so probable a circumstance that few would be found to dispute it.*

That it was near this place that righteous Noah dwelt, and built the sacred ark; that mount Ararat, on which the vessel rested, was near to it; that Noah and his sons, descending from the ark, here offered sacrifices, and here pitched their tents or reared their first dwellings, is rendered most probable by many facts and traditions, some of which will be mentioned.

Considering the long lives of our forefathers, before and after the flood, it is most worthy of our belief that the localities of the garden of Eden and of Mount Ararat should have been well known to Noah, unto whom one of the grandsons of Adam might have shown them; and to Abraham, to whom one of the sons of Noah may have pointed them out.

There can not be any mistake as to the part of the world where the first of the antediluvian and postdiluvian nations dwelt. No one thinks of placing them in Europe, or Africa, or the more eastern parts of Asia, where the millions of Hindoos and Chinese have long swarmed.

From that disposition of cities and nations which leads them to put in a claim for the birthplace and residence of great men, and the occurrence of remarkable events, some may be found who claim the garden of Eden and Mount Ararat as belonging to their ancestors, whose pretensions, however, are entirely disregarded, as unworthy of consideration. By general consent, not merely of those who admit the Mosaic account, but of many other most relia-

* Mr. Shuckford, in his "Connection between Sacred and Profane History," says, in vol. ii., p. 135, note: "It may seem to us a great retrospect to look back from Abraham to Adam's habitation;" but adds, "Abraham might converse for many years with Shem, Shem with Lamech, and Lamech with Adam;" and he therefore says, "It would not be more wonderful than for one of us to know the habitation of his father's grandfather."

ble authorities, the garden of Eden must have been near the sources of the two great rivers, the Euphrates and the Tigris or Hiddekel mentioned by Moses, and which are still well known as taking their rise in the mountains of Armenia.

Moses does indeed mention two other rivers in connection with the garden of Eden—Pison and Gihon—of which nothing is now known, there being no signs of them. They must have dried up, or sunk in the sand or morasses of the East, as other rivers have been ; or they must have been swallowed up by the remaining two, at the place whence Moses says they became parted into four streams, after passing through the garden of Eden.

Moses would never have asserted their existence, and jeopardized his reputation as an historian, if there were none such in the land. Some persons are at a loss to understand what he means by saying of one of them, viz., Gihon, that "it compasseth the whole land of Ethiopia." Their surprise will be removed by the statement that there were two Ethiopias mentioned in scripture and other histories—one in Africa, and one in Asia. That in Asia was comparatively a small tract, and was doubtless bounded by the river Gihon while it continued to flow. As almost all the rivers in the world take their rise in some elevated, mountainous region, and thence descend into the more level country to pass into the seas, so it has ever been believed that the garden of Eden was in some such high region, on some rich and commanding slope or flat, with mountains near, and the river flowing through it. Moses records, that a river went out of Eden, to water the garden ; that is, a river went out from the country of Eden, which was above and around the garden, and passed through it, watering it. It is probable that it was small in its rise and early progress, but,

after passing through the garden, it parted into four heads, or streams, and became the four streams mentioned in Genesis.

Mr. Faber and some others think that it became a lake at the foot of a high region, from which it descended, and from this lake, or reservoir, issued into four separate rivers, which, in their passage to the gulf, became the great rivers Euphrates and Hiddekel, as well as those lesser ones which have disappeared. Mr. Faber, speaking of the opinion of some commentators who would locate paradise in the dead flat country below Babylon, says, that "Such a position might indeed rival the beauties of Holland and Batavia, but they would be physically incapable of ravishing any eyes but those of a Dutch burgomaster." On the other hand, he says, "No tract of country could possibly produce more exquisitely beautiful and romantic scenery than one (like that he advocates) which contained a stream running through a finely-wooded vale into a glassy lake, and afterwards discharging itself by four rivulets, murmuring through the same number of rocky glens." Who would not choose for his residence

"Some fair eminence, where ether pure
Surrounds him, and elysian prospects rise"?

More modern travellers represent this region still as being eminently the most interesting and fertile in the East. Milton calls paradise "The champaign head of a steep wilderness,"—speaks of it as

"A happy rural seat of various view."

"While murmuring waters fall
Down the slope hills, dispersed, or in a lake."

The only formidable competitor with Armenia for the

location of paradise and Ararat, is Mount Meru, in the north of India, one of the highest hills of the Indian Caucasus, where the celebrated Ganges takes its rise. There are some remarkable traditions in connexion with this place, touching the residence of the human race and the resting of the ark, which serve to confirm the Mosaic account of the garden of Eden, and of certain rivers flowing from it; and also the appulse of the ark, although they will not change the general opinion as to the location of paradise and Ararat. Moses does not tell us where Ararat was, but writes as to those who were already well acquainted with its geography. Some Hindoo legends favor the idea that it was one of the Caucasian mountains, and all the descriptions of it agree with the Mosaic account of Eden.

The summit of this mountain is a circular plain of large extent, surrounded by hills. They call it a celestial earth—the former residence of the gods. They say some strange things about four rivers issuing from it, and about a tree which produced wonderful effects upon knowledge and happiness. The Ganges is one of these rivers. Their sacred books declare that the first Menu, whom they called *Adima*, as they did his wife *Ica*, lived in that region. The first Menu, or Adima, was the son of the Self-existent, and lived before the second Menu, in whose time the flood occurred. The Mussulmans of that region have the same legends about the first parents. They say, with the Buddhists, that our first parents continued to dwell long around and upon the holy mountain, but that the wicked descendants of a fratricidal brother were only allowed to dwell at the foot of it, while those of the other brother occupied a higher position. All, however, agree in this,—the ark rested near where the first parents lived.

The Buddhists of Thibet have a tradition of a tree of knowledge in their terrestrial paradise, bearing the fruit

of immortality, which they call *amrita*, and the Greeks *ambrosia*. It is said to adjoin four vast rocks, from which flow four rivers.

One thing is certain, that throughout the whole world the most sacred places for worship have been high hills, mountains, and groves; and that the heathen always represented their gods as dwelling on some lofty summit,—which favors the opinion that the garden of Eden, as well as Mount Ararat, was in an elevated country; that they were either the same or very near each other—the mountain perhaps overlooking the chosen spot where our first parents resided, and near which Adam and Noah afterwards lived.

In the Gothic theology which was brought from the East, we have also an account of a celebrated tree which was the fountain of wisdom and knowledge, with an infernal serpent ever gnawing at its root. The celebrated garden of the Hesperides (of which the poets sing) with its golden apples, guarded by a serpent, is not without reason thought to have had its origin from the garden of Eden, however much diversified.

The tradition concerning Mount Parnassus has doubtless the same source. It was once tenanted by a mighty serpent which had the power of speech, and used to deliver oracular responses, before the establishment of the Delphic Oracle.

The chief deity who resided there was the god of knowledge, who slew the serpent. As to the worship of gods on mountains, Bishop Potter, in his "*Antiquities of Greece*," says that the Greeks and most other nations worshipped their gods on the tops of high mountains. Strabo says the same of the Persians. Zenophon records that Cyrus sacrificed to Jupiter and the Sun, and the rest of the gods, upon the summits of mountains. Balak car-

ries Baalam to the top of first one mountain, and then another, in order to get him to curse Israel.

Abraham, at the command of God, carries his son to Mount Moriah, one of the mountains about Jerusalem, perhaps Mount Zion itself. Homer speaks of the worship of Jupiter and other gods, on high places. As to Apollo he says,

"Thine all the caverns and the topmost cliffs
Of lofty mountains."

Tacitus speaks of mountains so high that there are no places where the gods could so easily hear prayer, and that the priests chose such places for that reason. Although these high places were at first selected out of honor to the elevated ground on which the garden of Eden stood and on which Noah's ark rested, yet we know what a snare it became to the people of God; what abominations the high places of Israel became, being perverted to the worship of all the gods of the heathen—the principal of these being, as many think, none other than Adam, Noah, and their sons. And when no such high places were to be found, still there was in the structure of their temples and pyramids an imitation of the same; and in sandy deserts groves would be established seeming to vie with paradise itself.

From the above and much more that might be said, it is evident that the fact of an earthly paradise, the habitation of our first parents, is one to which traditions and the religious observances of all ancient and many modern nations point with unerring hand.

As to the locality of Mount Ararat, which is so generally identified with the garden of Eden, I will only add that Berosus, Polyhistor, and other old pagan writers say that the second father of mankind (Noah) was saved in an ark or ship, which rested on one of the mountains

of Armenia. Josephus, the celebrated Jewish historian, says the same. Such also was the opinion of Jerome, Epiphanius, and other early fathers of the Christian church.

That the place where our first parents were made by the hands of God, where they lived for some time the period not known, and where they worshipped God, should be copied in after ages ; that the temples of religion should be surrounded by groves like those which we may well suppose environed and shaded the garden of Eden, is so probable a circumstance, that none will hesitate to accept as a fact what is said of the sacred groves of the heathen upon their high places, and wherever their temples or oracles were found. The Elysian fields of the ancients were copies of the sacred groves, and both were drawn no doubt from the garden or paradise of our first parents.

And even when these temples were in flat countries, barren and sultry, they would, either by the hand of art cover them with verdure and trees, or else select some oasis or green spot in the desert. Thus Quintus Curtius gives us the following account of a grove of Amon or Osiris in Africa : "The consecrated habitation of the deity was, incredible as it may seem, situated in the midst of a vast desert, and it was shaded from the sun by so luxuriant a vegetation that the solar beams could scarcely penetrate through the thickness of the foliage. The groves were watered by meandering streams which flowed from numerous fountains, and a wonderful temperature of climate, resembling most of all the delightful season of spring, prevailed through the whole year, with an equal degree of salubrity." To some it may seem strange that any should seek to identify the garden of Eden, or paradise, with Mount Ararat, since all our ideas of the latter are associated with high and rocky peaks

and uninhabited places. But even allowing that they were only very neighboring places, the one overlooking the other, the garden of Eden may have been in a most elevated position, and yet a most fertile and beautiful one. It is probable that some of the most interesting and fertile spots on earth may be found in the midst of high mountains, and on their very summits.

On the summit of the great Alleghany mountains, in the south-western part of Virginia, there is a large plateau, consisting of eight or ten thousand acres, of the richest land in the state, scarcely undulating. From it several rivers rise, taking various directions towards the Atlantic or Mississippi. Doubtless such may be found in the midst of various other mountains of the earth. Such may paradise have been, near the source of that river which, after passing through it, was divided into four other rivers. Near this delightful spot may the penitent and believing first parents of our race, with the pious descendants of Seth, have lived, though not permitted to enter it; while Cain and his ungodly posterity went far away to the East, only to return with their fair but ungodly daughters to corrupt the sons of God, and by their intermarriage to give birth to a race of giants in size, and fill the earth with violence. It is not wonderful that Adam, and the pious among his descendants, should linger to the last near the sacred spot. The pious Montgomery, in his interesting poem "The World before the Flood," makes him here to live, and here to die. The righteous Enoch is made to say —

"One morn I tracked him on his lonely way,
Pale as the gleam of slow awakening day;
With feeble step he climb'd yon craggy height,
Then fixed on distant Paradise his sight.
He gazed awhile, in silent thought profound;
Then, falling prostrate on the dewy ground,

He poured his spirit in a flood of prayer,—
Bewailed his ancient crime in self-despair,
And claimed the pledge of reconciling grace,
The promised Seed, the Saviour of his race."

Enoch is made to say—

"I stood to greet him: when he raised his head
Divine expression o'er his visage spread.
'Once more I climb'd these rocks with weary pace,
And but once more to view my native place,
To bid yon garden of delight farewell,
The earthly Paradise from which I fell.'"

In the sight of paradise he is made to expire. His funeral sermon was only one line—

"His youth was penitence, his age was peace."

But the most important consideration in connection with the locality supposed to be the abode of our first parents before the flood, and of the second parents of the human race after it, is yet to be mentioned.

If we may reasonably believe that God, having pronounced man "very good," and having appointed him to have dominion over all other things here below, would select for him a delightful abode, and fill the garden of Eden with delights,—much more may we expect that, with a view not only to his own future happiness during the many hundred years of his earthly existence, but to the welfare of his posterity, he would have chosen that region of the earth most favorable to the continuance of the most perfect type of humanity as to bodily and mental beauty and vigor. That all parts of the earth are equally favorable to corporeal beauty and health, or to the more important qualities of the mind and character, none will pretend. All history would oppose the thought or assertion. And if it be asked in what latitude, in what

zone of the earth, in what hemisphere has man been ever found in the highest perfection as to body and mind, making allowances for some few exceptions easily to be accounted for,—who would hesitate to say, in that very hemisphere, in that very zone, in that very latitude where man was made, and where paradise was placed?

We might have supposed that the opposite temperate zone in the Southern hemisphere would be equally favorable to the development and exercise and perfection of the powers and faculties of man; but all history shows that it is not so. In the temperate zone of the Northern hemisphere, and along the line of mountains reaching from the Atlantic to the Pacific,—the Pyrenees, the Alps, the Taurian, the Circassian, and the Himalayan,—you must look for man and woman in their highest perfection. All the great kingdoms of the world,—the Assyrian, Babylonian, Medo-Persian, Grecian, and Roman,—have been in that range, and within the bounds of that zone of the Northern hemisphere. There have all the arts and sciences most flourished, and there, especially, has religion exercised most power.

Whoever would see a lively exhibition of this fact need only furnish himself with a plate containing the pictures of fifteen or twenty types of the human race in different parts of the world. He will shrink back in disgust from all but those which belong to the region which has been mentioned. Only let us suppose that the tropical region, or the Arctic circle had been the birthplace of man; that he had been made according to the types there prevailing, or had been subject to the various influences which have made those degenerate from the fair Circassian, or Armenian, or Persian, or the noble Grecian or Roman characters, both as to body and mind. As we either ascend to the north or descend to the south of this broad belt, man gradually becomes more ferocious, barbarous, and ignorant,

or more feeble and indifferent in mind and body. Let all history, past and present, be examined, in order to test the truth of this statement, making due allowance for certain exceptions, the result of peculiar causes, which, however, do not affect the main position. Whoever desires to see this subject ably discussed, will do well to examine the interesting work of Professor Guiot, entitled "Earth and Man," in which he establishes this position by a reference to universal history. What has been said of Europe and Asia, is true also of America. The inhabitants of the temperate zone are, for the most part, not only derived from those nations of Europe which came from the finest types of humanity, but they still continue those types under the influence of the same causes which operated in their ancestors of the old world.

And now, should any ask, Are the ways of God equal towards his rational creatures, in placing some of them in such favorable, and others in comparatively unfavorable circumstances, for continuing the perfection of the type first given to man? we should reply, that though God must not be questioned by man as to his gifts and favors, yet we should remember that in one respect, and that the greatest of all, we are on an equality. God made of one blood all the nations of the earth. His blessed Son tasted death for all. All are capable of everlasting glory in heaven. The religion of Christ is the great instrument of elevation to the whole human family. Let Christians do the noble work God has assigned them, and send the gospel to all the nations of the earth, and then shall the kingdoms of this world become the kingdoms of Christ; and if this earth is to be *renewed*, as some think, to be the future habitation of the saints, we may expect that it will be made a meet habitation for them throughout its whole extent; and if not this, another and more perfect one will be made ready for their use.

CHAPTER IX.

ON THE IMMORTALITY OF THE SOUL AND RESURRECTION OF THE BODY.

MAN, by transgression, forfeited the favor of God, and incurred the sentence of death, though it was not immediately executed. Our first parents were put on a new probation, with the promise of a divine Restorer who should bruise the head of the great enemy. It becomes us now to inquire as to the extent and duration of his being under this Deliverer. That he was not to regain the earthly paradise which he had lost; that his life was not to be perpetuated, even on the outside of the garden of Eden, are clear from the whole history of man. None of the human race has ever escaped the penalty, so far as we know, except Enoch and Elijah, whom God received into heaven without requiring them to taste of death and go through the painful struggles of dissolution. What evidences have we then of a future state, or that the body ever revives, or that the soul does not enter on some condition of ignorance and forgetfulness of the past, if not of annihilation; or that it is not, according to a favorite idea of many ancients, reabsorbed into the great Deity,—which some say is meant by “returning to the God who gave it?”

Bishop Warburton, in his work on “The Divine Legation of Moses,” asserts that the fact of a future state of rewards

and punishments belongs so necessarily to such a being as man, that it must be generally received without any special revelation, except in the first instance, to the parents of the human race; and that it was purposely left out of the Mosaic system and writings, in order that the universal sentiment of mankind should establish it. He shows, in his learned work, how all legislators and philosophers, in every age and land, had made it a part of their system, and that the founders of every form of religious worship had done the same. He is, however, generally regarded as a bold, daring, and somewhat unsafe theorist on this subject, though in most other respects a sound divine. Although life and immortality are brought to light by the gospel, by reason of the greater clearness with which a future state is revealed by our Lord and his apostles, yet it is evident that they speak of it as believed by the saints of the old dispensation.

To suppose the Jews ignorant of a future state would be to place them in the scale of religious knowledge lower than other nations. For Bishop Warburton maintains that all the Gentile nations had such a belief, while he labors to prove that all the passages of the Old Testament which have been supposed to assert this, have no reference to the subject. When it is said that "life and immortality are brought to light by the gospel," may we not suppose that this had reference to the ignorance and doubts of the heathen, even of their philosophers, rather than the people of God? When do we find any of the Old Testament saints expressing doubts as to their future existence, as Socrates and others of the philosophers did? We must suppose that the Jews had a more certain belief in a future state than any other nation, although they may have seen all things pertaining to it "as through a glass darkly."

Our Lord speaks of God "being the God of Abraham,

of Isaac, and of Jacob," in such a manner that none can doubt but that he recognized the doctrine of a future state as held by them and the Jews of old. St. Paul, in speaking of the believing fathers in olden times, expressly says that "they were only strangers and pilgrims on earth;" that "they desire a better country, that is an heavenly;" that "God had prepared for them a city;" and that "they expected a better resurrection."

To suppose that the ancient Jews did not look for a future state, would be to question St. Paul's inspiration. In the book of Job, who, though not one of the Hebrew race, but an Arabian, lived and wrote somewhere about the time of Moses, when there were still some pious persons in the Eastern world not of the line of Abraham, Isaac, and Jacob, we have a strong declaration as to the resurrection of the body, as well as to the immortality of the soul; "I know (he says) that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."—Job xix. 25.

That such was the belief of the Jewish rabbis, none acquainted with their writings can question. There was, about the time of our Saviour's appearance, a sect of unbelievers,—the Sadducees,—who rejected both the doctrine of the resurrection and the immortality of the soul; but they were the exceptions to the general rule, just as infidels now are exceptions to the well-known fact that the great body of persons among us are believers in Christ. The dissolute lives of the Sadducees, it is well known, cast **great discredit on their system.**

When, therefore, we find it written by Moses that "Enoch walked with God; and he was not, for God took him," and that in the New Testament he is spoken of as

having been translated to heaven without the usual process of dissolution, on account of his eminent piety, we must regard this case as an early testimony in the infancy of the world, not only to the immortality of the soul, but to the resurrection of the body, as was that of Elijah ages after, and as will be the case at the end of the world with those who shall be found dwelling in the flesh, but who shall, together with the dead, rise from their graves, and be translated to heaven, if they have walked with God—such changes being effected in their bodies as shall be necessary.

And surely if God can make new bodies of the remains of the old ones, or out of whatever he pleases, he can readily modify and perfect such as have never tasted death, or been laid in the grave. Our blessed Redeemer, who in his own person exemplified the resurrection of the body and the translation in the body, by rising from the grave and then in the presence of his disciples ascending up in the body, has promised to do both these for the quick and the dead on the last day.

Let us now see what it is that ancient tradition, coming through other channels than our scriptures, can furnish in corroboration of this doctrine. In the history of the Atlantians,—a nation living near Mount Atlas, in Africa,—Uranus is said to have had many sons, only three of whom are mentioned; as is the fact in the Mosaic history, which only mentions three of the sons of Adam,—Cain, Abel and Seth. Atlas, Chronus, and Hyperion are the three mentioned in the Atlantian legend. One of these, Hyperion, is murdered by his brothers, Atlas and Chronus, who divided the empire between them. The former was a learned astronomer, and gave the name to Mount Atlas. He had a son called Hesperus, who pursued his father's studies, and was also eminent for his piety. Having one day ascended the mountain to make observations, he was sud-

denly carried away by a whirlwind, and never was heard of afterwards. The people, venerating his piety, enrolled him among the immortals, and worshipped the new deity in the beautiful star of the evening.

A similar legend is found in the antediluvian history of the Hindoos. A son of Adima and Siva kills his brother at a sacrifice. After the death of this holy personage, the earth is peopled by the descendants of the surviving brothers. One of these had a son named Dhruva, who gave himself up to the contemplation of the Supreme Being, and to the performance of religious austerities. His extraordinary piety gained him the favor of the Deity; and, after delivering many salutary precepts to mankind, he is translated to heaven without tasting death, where he still shines conspicuous in the polar star.

Among the idols worshipped by the Calmucks of Asia, there is one they call *Zacca*, the same with Buddha. They say that four thousand years ago he was only a sovereign prince, but on account of his unparalleled sanctity God took him to heaven alive.

In the progress of these mythologies, however, the righteous Enoch melts into the character of righteous Noah, and the three sons of the first parents into the three sons of Noah.

Other traditions to the same effect may be collected from other mythologies, but the foregoing brief statement will suffice for this interesting account of Enoch's translation.

We also find the doctrine of the resurrection substantiated in the wild poetical mythology of the Greeks, after they had turned all the old traditions of other nations into the licentious fictions of their own. Wherefore we read of Bacchus assuring Cadmus that by the help of Mars he should live forever in "The Isles of the Blessed." Jupiter is also said to have made Aganympha immortal. After

the death of her husband Hercules, Alkmena is translated by Mercury into the pagan Elysium, and married to Radamanthus. There are other fables of the same kind tending to show that there was an impression not only that men might, as to their souls, survive the death of the body, but live forever in the body. But if there were no other proof of such general belief in a future state, that most popular belief both among philosophers and priests, and the multitude also, of the transmigration of souls after death into new bodies, would establish it.

Bishop Warburton, who wrote before the middle of the last century, says that even at that time "The doctrine of the Metempsychosis, or transmigration of souls, flourished with greater vigor in India than in any place or age in the world." It was probably the most universal belief that prevailed in the ancient world. Of course it supposes the existence of the soul after the death of the body. It supposes, also, a state of rewards and punishments,—the good being rewarded by being transferred into the bodies of good and honorable men, who should enjoy the favor of God in this world, in other bodies and conditions. The punishment of evil men was that of their being transferred into the bodies of evil and suffering men, and even of the lower and more ignoble animals. This was preferred, for the most part, to another popular opinion, that the soul was reabsorbed into the great deity or soul of the world, from whence it emanated. There is an allusion to this opinion in the question put to our Lord, as to the case of one born blind, whose eyes he opened. Who did sin, this man or his parents, (was the question,) that he was born blind? That is, did he sin in a previous body or state, and is he now being punished by being transferred into a sightless body; or have his parents been guilty of some crime, and has the judgment fallen upon their child?

Bishop Warburton speaks of a philosopher, Apolonius by name, who declares that as to the opinion that good men should be rewarded after death, he could not reach either the author or original of it. Plutarch affirms the same with great positiveness. Cicero, who wrote so fully and ably in his day against those who doubted or denied the doctrine, says, "We conclude, from the consent of all mankind, that the soul is immortal." Seneca says, "The consent of all mankind, in their hopes and fears of a future state, is of no small moment to us." Ancient Greek historians tell us that the Egyptians, whose religion was of the earliest date, taught that the soul was immortal. The fact that they and other nations worshipped the gods in the human form, in the statues erected to them, proves that, though now supposed to be living and immortal, they were once mortal men. Plato argues in favor of the immortality of the soul from ancient tradition and the religion of his country, although his own view was rather a philosophical one, as will hereafter be seen. Bishop Warburton says that the great lawgivers and founders of empires, who were afterwards deified themselves, and who taught the doctrine of future rewards and punishments, professed to have received their revelations from some god who had himself been a mortal, but was now immortal. Strabo says that "The Indian Brahmins invented fables about the immortality of the soul, after the manner of Plato." Plato, in his "Timæus," speaks of those endless punishments which the terrors of religion pronounce against the wicked from above and below, as calculated to cleanse the mind from vice. Zelenus, an ancient writer and lawgiver, says, "Men should set before themselves the dreadful hour of death, when the memory of evil actions past will seize the sinner with remorse." Cicero also speaks of those whose merits have raised them to heaven, as Hercules, Bacchus, &c., and advocates the erection of chapels in

honor of those qualities which have raised men to this distinction.

THE TESTIMONY OF THE MYSTERIES.

The account which we have of the ancient mysteries, represents them, in their first and purest state, as designed to inculcate a holy and virtuous life in order to a happy immortality: "While at death and leaving the body, the souls of the profane stick fast in the mire, those of the initiated, who were worthy, winged their flight to the habitation of the gods." "It was the end and drift of initiation," says Plato, "to restore the soul to that state from whence it fell as from its native state of perfection." We shall have more to say on this subject in our chapter on the ancient mysteries.

That there were those in ancient as well as in modern times who denied future and eternal punishment, is most true. They argued against it from their idea of the Godhead, affirming that the Deity was incapable of anger, and could not thus punish. Much was written on this subject by the ancient fathers of the church, in their contests with some of the philosophers. Julius Cæsar, before the time of Christ, held that opinion, and publicly maintained it before the Roman senate when defending Catiline, who was on trial for his life. He, being an Epicurean and an atheist, declared that death was no evil, as they who inflicted it imagined and intended it to be. Cato and Cicero, who advocated the death of Catiline, did not enter on any philosophical argument with Cæsar, but simply affirmed that the doctrine of rewards and punishments had come down to them from their ancestors; and that if it were not so, death would not be feared, and of course evil men would not be restrained from vice by the infliction of death." Cæsar, however, in his Commentaries, furnishes

us with a fact in confirmation of the doctrine. He declares that the Druids of Gaul held the imperishable nature of the soul.

TESTIMONY OF HOMER.

Long before the times of Plato, Cicero, and Cæsar, the poets had held no dubious language on the subject. Homer, first of poets, and whose Iliad is the oldest of pagan writings extant, (except in fragments,) makes his hero, Achilles, say,

"'Tis true, 'tis certain, man though dead retains
Part of himself,—the immortal mind remains ;
The form subsists without the body's aid ;
Aerial semblance, and an empty shade."

TESTIMONY OF MODERN POETS.

The words which Addison has put into the mouth of Cato, when about to make trial of it, are worthy of insertion here, and will be read with interest by the young. On the night before he put an end to himself, he is made to read the argument of Plato, and thus does he speak :

"It must be so. Plato, thou reasonest well ;
Eise, whence this fond desire,
Thou longing after immortality ?
This [his sword] in a moment brings me to an end ;
But this [Plato's book] informs me I shall never die.
The soul, secure of her existence, smiles
At the drawn dagger and defies its point.
The stars may fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amid the roar of elements,
The wreck of matter, and the crash of worlds."

Shakspeare may also furnish us with some useful thoughts on the subject :

“For who would bear the whips and scorns of time,
The oppressor’s wrong, the proud man’s contumely;
The pangs of despised love, the law’s delay,
The insolence of office; the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin,—
But that the dread of something after death—
The undiscovered country, from whose bourne
No traveller returns—puzzles the will,
And makes us rather bear the ills we have,
Than fly to others that we know not of.”

Dr. Young, in his “Night Thoughts,” has also clothed in strong language some of these arguments, which Plato, Cicero, and others, ancient and modern, have used in favor of the immortality of the soul :

“The man, immortal, rationally brave,
Dares rush on death, because he cannot die.
'Tis immortality and that alone,
Amid life’s pains, abasements, emptiness,
The soul can raise, can elevate and fill.
Religion, Providence, an after state:
Here is firm footing, here is solid rock;
This can support us—all is sea beside.
'Tis immortality alone can solve
That darkest of enigmas, human hope;
Of all the darkest, if at death we die.”

“Man but dives, in death,—
Dives from the sun, in fairest day to rise;
The grave, his subterranean road to bliss.
Eternity struck off from human hope,
Man is a monster, the reproach of heaven:
If human souls, why not angelic, too,
Extinguished, and a solitary God
O'er ghastly ruins frowning from his throne.”

“Man, ill at ease,
Poor in abundance, famished at a feast,
Sighs on for something more—
Oh! for a bliss unbounded.”

“Man must soar;
An obstinate activity within will toss him up.
Souls immortal must always heave
At something great.”

Some remarks on the state of souls between death and the resurrection, will conclude this chapter.

As the great consummation of happiness to men in a future state does not take place until after its reunion with the body and glorification in the presence of the exalted Saviour, it has ever been an interesting inquiry among Christians as to what its condition and locality will be. Only so far as God may have thought proper to reveal it, may we feel justified in pursuing the inquiry.

We read of paradise, and Abraham's bosom, as places of rest and peace, in which the souls of the faithful are admitted immediately after the separation from the body. As to their locality, and whether there be anything which can properly be called form around departed spirits, nothing is said so as to make it an article of our creed. It was an old dispute among the philosophers, the Jewish doctors, and the early fathers, whether anything but God himself could be regarded as pure spirit, as incorporeal in the strictest sense of the word; and whether the souls of men could exist, and act, and enjoy themselves without some kind of body, however light and ethereal. We do not mean to enter upon any such investigation, but merely to speak of the opinions held on the subject. As to the locality of the place of departed spirits, until the final consummation, the most wise have foreborne to speculate. It is sufficient that the scriptures have declared that “we shall be with Christ;” that we

shall enjoy his presence. Whoever would see this subject fully discussed, may refer to the learned Dr. Cudworth's "Intellectual Philosophy," and to authorities in Bishop Hobart's "Treatise on the State of the Departed."

The ancient philosophers and the poets seem generally to have favored the idea of some light ethereal forms for good and evil angels, and for the inhabitants of their Elysium and Tartarus, thinking that such were necessary to their suffering and enjoyment. Plato speaks of some luciform bodies which were worn by apparitions or departed shades when revisiting the earth, as they do, according to the opinions of some.

These genii or demons, and their lesser gods who were once mortals, were believed to have bodies or forms of a more spiritual or ethereal nature than the gross bodies of men. Thus, Homer, speaking of the blood of Venus shed at the siege of Troy, says,

"Unlike our gross, diseased, terrestrial blood."

He makes Achilles thus speak of the apparition of Patroclus:

"This night my friend, in battle lost,
Stood at my side—a pensive, plaintive ghost.
E'en now familiar as in life he came,
Alas! how different,—yet how like the same!"

Thus, also, Virgil takes his hero Æneas down into Tartarus and Elysium, the two grand divisions of Hades or the place of departed spirits. Æneas sees all the various orders of ghosts, and hears their songs or groans; witnesses their happiness or misery; converses with his father Anchises,—but when he would embrace him, the ethereal form eludes his grasp:

"Then thrice around his neck his arms he threw,
And thrice the flitting shadow slipped away."

Now shadows, we know, are not absolutely and entirely spiritual things; there is some kind of substance in them.

This general disposition, then, to clothe all created spirits with some kind of form, however subtle, is one step towards the doctrine of the resurrection.

Virgil makes some of the ghosts below, in their aerial forms, expectants of more substantial bodies upon earth again. It may not be heresy to think, with some of the fathers, that even in paradise, or Abraham's bosom, the departed spirits may be clothed upon with some spiritual form, which may enable them to enjoy each others' society the better, and exercise the more readily love to the exalted Redeemer; but this is a subject not written upon in scripture, and we must not be wise upon that which is written.

APPENDIX.

The intermediate state and the resurrection are subjects of such deep interest to man as to justify some further remarks.

We have said it was the common opinion that God alone, of all beings, was "simple, uncombined spirit,"—"without body, parts, or passions." The scripture represents him as "dwelling in the light which no man can approach unto." Both of the St. Johns declare that "no man can see God at any time." For man, composed of flesh and blood, to see a simple spirit, unconnected with matter, is an impossibility. "No man," said our Lord, "has seen the Father, save he which is from God: he hath seen the Father." "The only begotten Son, who is in the bosom of the Father, he hath declared him," saith St. John; that is, hath revealed him to us, as far as he is intelligible. God is revealed to us in the person of Christ. Christ, though "the very God," became "very man" also, by taking man's nature upon him, so that two

whole and perfect natures were joined together in one person, and thus constituted "Emmanuel, God with us." Some consider that when the Holy Ghost came down on the Saviour in the form of a dove, and on the apostles in fiery tongues, there was a kind of union of the Godhead with matter; but in Christ's incarnation "the Godhead and manhood were joined together in one person, never to be divided." Before this inseparable union of the divine and human natures in the person of Christ, as born of the Virgin Mary, our Lord, on various occasions, appeared in the form of man, as to Abraham with the two angels; to Nebuchadnezzar in the fiery furnace; to Joshua, as captain of the host of Jehovah;—and some suppose that in this form he may, long before, have visited other worlds on errands of love and mercy—though this must be all speculation. Certain however it is, that in his incarnate state he has to do with other worlds since the redemption of man. St. Peter says, "Jesus Christ is gone into heaven; angels and authorities and powers being made subject to him." St. Paul tells us that God hath put all things under his feet, not only in this world, but in that which is to come. All the angels are directed to worship him. By him the Father reconciles all things to himself, whether in heaven or earth. All things, whether on earth or in heaven, are to be "gathered together in him." As human nature seems to be the highest type in creation, and, when repaired and clothed with spiritual bodies, the saints shall be as the angels, or equal to the angels, it is reasonably inferred that the angels have bodies like unto those of men, though purified and exalted so as to commune with the glorified Saviour. On general principles, too, it is believed that all orders of beings, except God himself, have more or less of the material about them. Who can object to this, seeing that our Lord himself condescends to wear a glo-

rious body, and reign over them in the same! The fallen angels may once have had bodies like those of men, only more spiritual, more like those of the redeemed in heaven, and may have lost them through sin and death. They may, however, retain light aerial forms, as some ancient traditions report, by which they hover over the earth ready to do evil, so far as permitted. They also may be in some intermediate state, awaiting their final doom with the wicked of earth, when they shall both be cast into some place of endless suffering. Where the locality is in which the souls of those who have lived on earth shall remain until the resurrection, I undertake not even to form an opinion. That the souls of the faithful will be with Christ and in a state of happiness, though looking forward to a higher one when clothed upon with new and spiritual bodies, we must believe. We must also believe that the wicked are in misery, and awaiting greater misery. We read of Tophet, or hell, of paradise, or Abraham's bosom, as the abodes of the wicked and the righteous. The gehenna, or hell of the Jews seems to answer to the Tartarus of the pagans, where was great suffering; while the paradise of the Jews corresponded with the Elysium of the heathen, where delightful scenes abounded.

Growing out of the belief that none but God himself is a pure disembodied and invisible spirit; that the spirits of men, in their disembodied state, have some ethereal form,—there has been in all ages the belief that such have been able sometimes to manifest themselves to the eyes of men. They were called manes, shades, or ghosts, among the ancients, and are called apparitions, or spirits, among ourselves. If disembodied spirits have some material forms or vehicles, though light, subtle, and ethereal compared with the bodies of men now, and even after the resurrection, none can say that it is impossible but that God may permit them to visit earth, and make themselves, in

some measure, visible to the human eye. That so general an impression should have prevailed renders it a most probable truth that some have been real; but as dreams, though sometimes true, generally prove false, so with apparitions; for the most part they are only vivid dreams of the night, or of the day, by an excited imagination, which represents as real what are but phantoms. That God has not intended this to be a channel of communication between the two worlds for much effect is evident from the fact that such few instances are on sacred record where it was used by himself. In the book of Job, Eliphaz says an image passed before his eyes, though he could not see the precise form thereof, and a voice spake to him, "Shall mortal man be more just than God?" Samuel may have appeared to Saul at Endor. Moses and Elias, though long before dead, appeared on the mount of transfiguration, together with our Lord, and were seen of three disciples, Peter, James, and John. Angels appeared at the sepulchre of our Lord, in the human form. God may have permitted such apparitions among men, at other times and in other countries, to strengthen the belief of the continued existence of friends after death. But the answer of Abraham to the rich man who wished one sent from the dead to warn his brethren who were upon the earth, shows of how little avail such visits would be in comparison with the warning which we all have: "They have Moses and the prophets; if they hear not them, neither would they believe though one rose from the dead."

THE RESURRECTION OF THE BODY.

But a much more important subject than the uncertain condition of disembodied spirits deserves some additional remarks, viz., the resurrection of the body. The prophet Daniel says, "They that sleep in the dust of the earth shall awake—some to everlasting life, and some to shame

and everlasting contempt." When our Lord said to sorrowing Martha, "Thy brother shall rise again," she answered, most emphatically, "I know that he shall rise again in the resurrection at the last day." Infidels of that day, as well as since, have asked, "But how are the dead raised up, and with what body do they come?" The apostle's reply was, "Thou fool," etc. To some modern infidels, raising this same question, one well replied, "It was time enough for them to ask that question when God should commit to them the task of raising the dead." Can any doubt the power of God to raise the dead, who believes that he made Adam out of the dust of the earth? But it is said, How can all the particles of man's body be collected together into one place and be united into one body, after having been scattered through the earth, and so often changed its form by entering into other bodies, and seeing that the same person so often parted with much of the material of his own body and took on him other material, and thus was not the same identical person as to body at different periods of his life? To this we might answer, What is this world but one great alembic or chemist's vessel, in which all these materials are found in chaotic confusion; and what is God but the mighty Chemist, who can, by the infusion of his power, bring together all the particles composing each body, or as much as is needful for its renewal? Who shall deny this power to God? But it is not necessary that the new bodies should be composed of the very same particles which at one time made up the earthly man, any more than that the grain of wheat on the stalk should be of the same particles with the grain which is sown in the earth in order to constitute a connexion between them, or that the man of forty should be of the very same particles with the youth of twenty, in order to constitute an identity of nature. Every man feels that he is the same iden-

tical, responsible person each successive year that he was on the preceding, notwithstanding all the changes that have passed upon his body and all the varied operations of his mind. No man need expect to escape the judgment of God on the great day, by reason of any such change of material which may take place in his new body. Some have sought to escape the necessity of using any material, either new or old, for the reconstruction of man, by an ingenious theory derived from the comparison of St. Paul in his noble chapter on the resurrection. The grain of wheat, they say, has a germ in itself from which the plant grows and at length matures into a new grain; so the immortal part of man, consisting of soul and spirit, has a germ in it which is made by God to grow into a new and spiritual body. They say that the apostle Paul, in his Epistle to the Thessalonians, speaks of the spirit and soul, as well as body; and, in the Epistle to the Hebrews, of the dividing asunder of soul and spirit. They consider the word *Zoe* to mean the immortal soul of man, and *Psyche* as meaning the spirit or life, and which is that light material, covering, or vehicle, which still adheres to the soul in its separate state. This, they say, is the germ which enlarges and matures into the new body. But, whatever be the merit of this theory as regards psychology or theology, do we stand in need of any such in order to the practical understanding of St. Paul's doctrine of the resurrection? God promises to make us new, spiritual, glorious, incorruptible bodies, instead of our present corruptible ones—to clothe our souls with the same—to make them like unto the glorious body of our Lord. Should not this satisfy us? When we see all nature dying and reviving again, can we not trust God to do the same with these dying bodies, believing that he who raised up Jesus from the dead will raise up us also, and prepare us to be ever with the Lord?

CHAPTER X.

ON THE DEATH OF ABEL, AND THE INSTITUTION OF SACRIFICES.

IN the brief and rapid history of man, we are soon brought to the execution of the fearful sentence of death,—the penalty of disobedience. God had said to our first parents, “In the day that thou eatest thereof thou shalt surely die.” But it was an extended day, through the long-suffering patience of God. It is supposed that the infliction was delayed until the one hundred and twenty-eighth year of the life of Cain. This is inferred from the fact that the birth of Seth, who was given in the place of the murdered Abel, occurred the year after that tragic event, that is, the one hundred and thirtieth year of Adam’s life—Genesis iv. 25; v. 3.

But if the delay was merciful, the occasion and circumstances of its infliction were most awful. The first-born of the children of Adam imbedded his hands in the blood of the second. That fond mother, who in joyous hope had said at his birth, “I have gotten a man from the Lord,” or, as the learned Lightfoot and others translate it, “I have gotten a man, even the Lord, or Jehovah himself,” the promised Deliverer,—is doomed to see that son a murderer, following the example of the wicked one, who, out of envy, slew the hopes of our first parents by their seduction in paradise, and was thus “a murderer from the beginning.”

Truly may it be said of Cain, “he was of his father the devil.” How deeply affected must our first parents have been at seeing the bitter fruits of their own sin thus

exhibiting themselves in their first-born child ! How keen their misery in beholding in him a fratricide, instead of a Saviour—theirself condemned as though themselves the guilty ones !

Montgomery, in his “World before the Flood,” has set forth this feature in penitent Adam, in a very touching manner, in the following lines :

“Children were his delight : they ran to meet
His soothing hand, and clasp his honored feet,
While, midst their fearless sport supremely blest,
He grew, in heart, a child among the rest.
Yet, as a parent, naught beneath the sky
Touched him so quickly as an infant’s eye.
Joy from its smile of happiness he sought ;
Its flash of rage sent horror through his thought ;
His smitten conscience felt as fierce a pain
As if he fell from innocence again.”

How aggravated must have been their grief at thought of the very institution, which was appointed for the encouragement of their hopes and the exercise of their faith, being the occasion of this great sin ! The sacred narrative informs us that it was committed immediately after a sacrifice, and in consequence of the rejection of Cain’s offering and the acceptance of Abel’s. We will not, however, at this time, consider this part of the subject, as it will properly belong to the question of sacrifice ; but proceed to remark on the punishment of Cain, who was driven out from the presence of the Lord, (probably from some place contiguous to Eden, where the Lord manifested himself to the righteous,) and became a fugitive and a vagabond on the earth. In bitterness did he exclaim, “My punishment is greater than I can bear ; every one that findeth me shall slay me.” But this the Lord forbade, setting a mark upon him in order to prevent it. The whole world became his prison and penitentiary.

None were allowed to kill him, although, after the flood, God gave an universal law, "Whoso sheddeth man's blood, by man shall his blood be shed."*

Surprise has been expressed that Cain should speak as if the earth was thus early filled with people, so that, go where he would, his life would be sought after. To this it is answered, that if, in the few hundred years after Jacob with his family of seventy persons settled in Egypt, they so increased that in the time of Moses there were six hundred thousand fighting men, it is not to be wondered at that when Cain was one hundred and twenty-eight years old there should be in that part of the world which was first settled, sufficient numbers to justify the apprehensive language of the first fugitive from justice. But God determined that he should not be punished with immediate death, but rather be made the wretched victim of remorse, and see a long line of wicked descendants, many of whom would upbraid him with his crime.

Montgomery has also treated this with deep pathos :

"Eastward on Eden's early peopled plain,
Where Abel perished by the hand of Cain,
The murderer from his Judge's presence fled :
Thence to the rising sun his offspring spread.
But he, the fugitive of care and guilt,
Forsook the haunts he chose, the homes he built ;
While filial nations hailed him sire and chief,
Empire nor honor brought his soul relief :
He found, where'er he roamed, uncheered, unblest,
No pause from suffering, and from toil no rest."

Such have been the wretched lives of many of every age, whom justice has permitted to escape, until, unable any longer to bear the intolerable burthen, they have added

* Some have rendered the passage, " My punishment is greater than I can bear. Is my sin too great to be forgiven ?"

suicide to murder, thus doubly violating that law which says, "Thou shall do no murder."

Let us now speak more particularly of the time and occasion of this wicked deed. Both were sacred—the day and the act, and perhaps the place.

In process of time, or in the end of the days,—that is, as generally understood by the learned, on the Sabbath or some appointed time,—Cain and Abel brought their offerings to the Lord, at some appointed place, from which they went into the field where the fatal deed was done.

The act of sacrifice was a religious one, doubtless a commandment of the Lord; for God says, "In vain do we worship him, after the commandments of men;" but the result was envy, hate, and murder. The enemies of religion and infidels exclaim, concerning this and many other things connected with religion: "*Heu quantum est religio causa malorum.*" "What strife, what wars, what bloodshed and misery have grown out of religion!"

It becomes us to inquire whether it is not the abuse, not the use of religion; and therefore irreligion and not religion which is the true cause of the evils complained of. A writer of the New Testament tells us the cause of this murder was the hatred of one brother towards the other, the result of his own evil works. On this account was the murder committed.

Both of the offerings were right in themselves, if presented in the right spirit. The sacrifice of the wicked may be an abomination to the Lord, if not offered in a right spirit, no matter what the sacrifice be. The sacrifices of the Lord are a broken spirit and a contrite heart. Nothing can be accepted without these. Moses, who by God's direction appointed so many bloody sacrifices, was meek above all men upon earth.

Let us see if we cannot find out why Abel's sacrifice of a lamb was accepted, and Cain's offering of the fruits

of the earth was rejected, although both are so plainly enjoined in God's word.

We do not read of anything good or bad in either of these brothers before this event, which should make the difference manifested by God in accepting the one and rejecting the other, though there must have been a difference in their hearts before God. The apostle tells us that "by faith Abel offered unto God a more excellent sacrifice than Cain," where he is speaking of the faith of a penitent sinner towards Christ. This serves as a key to unlock the mystery. Moses is spoken of as believing in Christ, in the midst of all his offerings. Cain's faith is not spoken of. Must there not have been something deficient in that, as there is in many proud moralists who place their religion in some love and obedience to God, but have no sense of sin and feel no need of a Saviour? May not this have been the first beginning of infidelity in the world,—the proud rejection of the hope set before us in the Redeemer, "the Lamb slain from the foundation of the world?"

Scarcely had our first parents sinned, when a promise was made of some deliverer. "The seed of the woman shall bruise the serpent's head" was supposed to contain the promise of a Saviour in the person of one who is called "the Lamb slain from the foundation of the world" for the sins of man. To this the sacrifice of Abel had reference, while that of Cain had none, but was mere natural religion offering up something to God by an unhumiliated creature. The narrative of Moses surely favors this view of it.

When Cain became wroth at the rejection of his sacrifice, the Lord said to him, "Why art thou wroth, and why is thy countenance fallen?" "If thou doest well, shalt thou not be accepted?" that is, If thou art a holy man, and doest no wrong, shalt thou not be accepted for this?—"and if thou doest not well, sin lieth at the door;" that

is, a sin offering; a Lamb lieth or croucheth at the door, whom thou mayest slay and offer for thy sins as a penitent believer.

Such is the translation and interpretation of this passage by able commentators, though there is some difference of opinion about it. But all believe that the sacrifice of Abel had reference to the promised deliverance of the human race, by one to be born of a woman; and that all the animal sacrifices ordained by God were typical of him, and derived their virtue from him who was emphatically called "the Lamb slain from the foundation of the world," and who, in the fulness of time, was offered up in the person of Christ for the sins of men. This, indeed, may seem foolishness to the Greek, and be a stumblingblock to the Jew, and doubtless appeared so to Cain, who professed a different sort of religion. It has so appeared to numbers in all ages, whose reason and humanity are shocked at the sacrifice of innocent animals. Thus Plato, the philosopher, says, "At first no animals were offered, but only the fruits of the earth and trees." And Ovid, though not questioning the early practice of animal sacrifices, yet pleads for the unoffending victims:

"Quam meruistis, Ores, placidum pecus,
Vitaque magis, quam, morti juvabis
Non bove mactato celestia numina gaudent."

As to the reasonableness of the revelation of a Redeemer to our first parents, much might be said.

If God, at the first formation of man, made himself human to him as the Creator and Lawgiver; taught him speech and all other things necessary for his existence and happiness, in his first state,—and who can doubt this?—then, when man's condition was so changed by the fall, if God determined on doing more for him suitable to his fallen state, may we not expect that he would reveal this also to

him? Is not this necessary to his coöperation with God in applying the remedy? If God determined to save man by the death and atonement of his Son Jesus Christ, and by the renewing influence of his Spirit, is it not reasonable that he should reveal this by such means and in such measure as shall seem best to him? Is it unreasonable to believe that God taught our first parents that this redemption was the great object of animal sacrifices, and that they looked forward to the great sacrifice which gave virtue to all others?

Our first mother expected such a Deliverer to be born of her, but was disappointed. Doubtless other antediluvian mothers expected it. After the flood, the expectation continued; and after the separation of Abraham and his posterity from the rest of the world, Jewish mothers were expecting it still more, as the Messiah was to be in the line of Abraham. All the mythologies in the world were full of this tradition, and many nations claimed to have received the fulfilment of it. Nothing was so well calculated to humble men and to produce penitence, as the belief that his sins were so great as to require the incarnation and sacrifice of God himself, in the form of man: all the bloody sacrifices typified this.

That they were appointed by God may be inferred from the fact that he accepted and thus approved of Abel's sacrifice, and of the same kind of sacrifices in so many other instances afterwards, as of Noah, Abraham, Isaac, etc., etc., and under the Levitical dispensation. If they were mere commandments of men, would they thus have honored them?

Moses, indeed, gives us no account of the divine institution of sacrifice before the flood, but the particular manner in which he mentions them shows conclusively its previous and early existence, and of course its establishment by God himself.

Although the first and strongest and most natural feeling of man, when discarded from the favor of God, must have been, How can I recover it—how can I avert or postpone the threatened death? yet surely the last thought of his mind and hope of his heart would be, that the death of some unoffending animal might propitiate God's favor, and avert his threatened death. That hope must come from some other source than man—even from God himself.

The fact of there being skins of beasts used for clothing by our first parents makes it most probable that immediately after the fall sacrifices were enjoined and practised; for we read nothing of the permission of animal food to man until the renewal of the human race after the flood. That sacrifices of animals prevailed before the flood is evident, also, from the fact that Noah, by the command of God, took with him into the ark such animals as were used in sacrifice, as well as others, and that his first act, after coming out of the ark, was to build an altar, and sacrifice to that God who had so wonderfully preserved him.

In this we have the first of those sacrifices which, from the family of Noah, so soon spread through the whole world.

I will not speak of the sacrifices of Abraham, Isaac, Jacob, and others, before the days of Moses; nor will I speak of those specially appointed to the Jews, in whose ritual "almost all things were purged with blood;" but I will proceed to show, according to the plan of this book, that the divine appointment of sacrifice, from the first, is one of the most universal traditions prevalent among men.

Mr. Faber, who has examined this subject most extensively, affirms that "Throughout the whole world he finds a notion prevalent that the gods could only be appeased by bloody sacrifices; and its universality proves that all nations have borrowed it from the same common source. There is no heathen people which can specify a time

when it was without sacrifice. All have equally had it, from a time which cannot be reached by their genuine records." Tradition alone can be brought forward by the Gentiles to account for its origin. That tradition says, that "the Egyptian *Moth*, or *Taut*, (the same, he thinks, with Adam,) was the original inventor of sacrifices." Elsewhere it says that Osiris,—the same, he believes, with Dionusus, or Noah,—is the god who first instructed men in sacrifices.

Janus, also, the first father, taught the Italians sacrifices. Phoroneus of Argos offered the first sacrifices to Juno. The Chinese Fohi raised seven kinds of animals for sacrifices to the Great Spirit. The Babylonian Zizuthus, on quitting the ark, built an altar, and sacrificed to the gods.

The same was said of the Grecian Deucalion. The same is said of the British Hu, who sailed over the flood, with seven companions, and was emphatically called the sacrificer. All of these trace the origin of sacrifices to one of the great fathers of the human family, Adam, or Noah, though called by various names according to the diversity of languages. There is no part of religious worship less changed than this, as to the modes of observing it, though the objects of worship have been so numerous and so varied.

We will mention some few of the reasons assigned for animal sacrifices. Caesar, the infidel of Rome, says that the Druids of Gaul held that unless the life of man was given for the forfeited life of man, the Deity of the immortal gods could not be appeased.

The Gothic, or Sythic Scandinavians laid it down as a principle, that the effusion of the blood of animals appeased the anger of the gods, and their justice turned aside upon the victims those strokes which were destined for men.

Herodotus informs us that the Egyptians, in his day, having cut off the head of the animal, heaped many imprecations upon it. The mode of imprecation was the

wishing that whatever evil was to befall the sacrificer himself, or Egypt, might fall upon *that* head: in consequence of which none would on any account eat of the head of a beast.

Such, says Mr. Faber, was the sentiment of the Athenians and Massilians, in their remarkable animal sacrifice of a man for the welfare of the state. They loaded him with the most dreadful curses. They prayed that the wrath of the gods might fall upon his devoted head, and thus be diverted from the rest of the citizens. They solemnly called upon him to be their ransom and their redemption, life for life, and body for body. After this ceremony, they cast him into the sea as an offering to Neptune.

In the history of the Chinese empire, "Ching Tang," it is stated that in a drought of seven years the sacrifice of a man was required. The aged monarch offered himself as a victim, with prayers that God would accept his death as an expiation for the sins of the people. The will, however, was accepted for the deed, as in the case of Abraham with his son Isaac. The Jewish rabbis, in their books, are full of the same, and to this day the principle of sacrifice and substitute is set forth in the private offerings of Jewish families,—the national temple worship being done away, or impossible. Each father of a family, according to Buxtorf, brings forth a cock, and, striking it three times on the head, at each blow says, "May this cock be accepted in exchange for me. May he succeed to my place. May he be an expiation for me." Then choking the animal, he mentally confesses that he himself is worthy of strangulation. He then cuts its throat, silently reflecting that he is worthy to be slain. Then he dashes it to the ground, to denote that he is worthy to be stoned. Then roasts it at the fire, to show that he deserves to be burned. Thus the animal suffers four kinds of death.

In the Indian mythology, we learn that Menu, their great father, had three sons, one of whom was slain in the great act of performing sacrifice. Now Adam, though he had other children afterwards, had three principal ones. The only ones mentioned were Cain, Abel, and Seth. These were doubtless the three sons who were celebrated as the Cabiri in the mysteries of the Corybantes and others, and who were sometimes confounded with the three sons of Noah, the father of the new world. The mysteries of the ancients were scenic representations, according to Faber, Bryant, and others, of the events of paradise, and the deluge. The slaughtered brother, mentioned above, was consecrated as a god, and worshipped by the Thessalonians with bloody hands.

The poets also are full of deprecating as well as expiatory sacrifices. Homer makes one of his characters say to the ruthless hero of his poem, the vengeful Achilles, "It befits thee not to have a merciful heart. The very gods themselves are capable of being turned ; for with sacrifices and vows, libations and the odor of victims, suppliant men turn them aside for their purposes whenever any one sins and transgresses."—*Iliad of Homer, book 9th.* "Gifts," says Ovid, in his "Art of Love," "captivate both men and gods. Jupiter himself is appeased by the gifts which are offered to him."—*Book 3rd.* Persens, in allusion to the pagan sacrifices, which he satirizes, asks, "With what bribe would you purchase the ears of the gods ? Shall your oblation be the lungs and milk of a slaughtered victim ?"

That the divine appointment of sacrifices is the true view of the subject, though disputed by some who say "Man might have thought of it himself, and begun it without a command," we adduce the following opinion of a celebrated Jewish rabbi : "Abel (says Philo the Jew, who flourished in the first century of the Christian

era) brought neither the same oblation as Cain, nor in the same manner ; but instead of things inanimate he brought things animate, and instead of later and secondary products he brought the oldest and the first ; for he brought his sacrifices from the firstlings of his flock, and always fat, according to the divine command."

The following, from St. Augustine, shows what this great father thought : " For the prophetic immolation of blood, testifying from the very commencement of the human race the future passion of the Mediator, is a matter of great antiquity, inasmuch as we find that Abel, in Holy Scriptures, is the first to have offered up the prophetic immolation."

The testimony of Athanasius concerning all those things which came down from the first ages, and including this among the rest, is very strong : " What Moses taught, those things his predecessor, Abraham, had preserved. And what Abraham had preserved, with these things Noah and Enoch were well acquainted, for they made a distinction between clean and unclean, and were acceptable to the Deity. Thus also in like manner Abel bore testimony, for he knew what he had learned from Adam, and Adam himself taught only what he had previously learned from the Lord." In this manner it must have been that the sacrifice of animals, typical of the great sacrifice, came down from Adam to Noah and his three sons ; and, after the dispersion of Babel to the various nations and tribes of the earth, being corrupted in its passage until human victims were immolated, and all the abominations of idolatry were introduced. It was necessary that the Lord should separate a peculiar people, and through them restore the entire sacrifice, and by his prophets denounce the abominations which had taken its place. Alluding to the bloody rites of ancient Palestine and the surrounding countries, where even infants were

slaughtered by thousands, the prophet Micah exclaims, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" The time was at hand when the sacrifice of all the animals was to be done away with, "for it was impossible that the blood of bulls and of goats should take away sin." The blood of Christ, "the Lamb slain from the foundation of the world," was appointed for that purpose. In his blood alone was the atonement; all other sacrifices ordained by God were types and prophecies of this. The bloody rites of paganism were only the corruption and abuse of this; but the abuse of anything must of course be subsequent to its use, and thus establishes it. Such is the principle upon which the argument of our book is founded.

To the foregoing I add something from the learned mythologist, Bryant, taken from Sanchoniathon, the ancient historian of Phœnicia. He speaks of the sacrifice by the god Chronus (the same as El or Ilus) of his son to his father Ouranus, and whose example was followed in the nation by the establishment of an expiatory sacrifice, which was considered as peculiarly mystical, having reference to things yet to come. After giving a full account of it, Mr. Bryant concludes: "According to this, El, the supreme deity, whose associates were the Elohim, was in process of time to have a son, well beloved, his only begotten, 'to be conceived of grace,' as some render it, but, according to my interpretation, 'of the fountain of light.' He was to be offered up as a sacrifice to the father, by way of satisfaction and redemption, to atone for their sins and avert the just vengeance of God. He was to make the grand sacrifice, invested with the emblems of royalty." Mr. Bryant leaves it to his readers to say whether this does not refer to an early tradition of the sacrifice of Christ. He evidently inclines to that opinion, and calls it "a most wonderful piece of history."

CHAPTER XI.

THE CHERUBIM OF THE GARDEN OF EDEN.

IN the last verse of the third chapter of Genesis it is written, that the Lord "drove out the man ; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Various translations of this passage, differing somewhat from each other, with differing explanations, have been given. Mr. Faber appears to have studied this subject very carefully, by the light of scripture and tradition, and I shall give his statement. "We are told," he says, "by the sacred historian, that when the first pair was expelled from paradise, God placed on the eastern side of the garden certain beings called *cherubim*, to preserve the way to the tree of life. The particular form of these beings is not specified by Moses ; but it is evident that the Israelites were well acquainted with it, for we find that when the workmen were ordered to make cherubim for the tabernacle, no directions were given them as to the shape of these sacred hieroglyphics ; nor had they occasion to make the least inquiry concerning it." But, although Moses is silent on the subject, the prophet Ezekiel has provided us with a very minute and ample description of the cherubic emblems. From him we learn that they were compounded of four different animals, of which man was the most prominent, viz., the man, the bull, the lion, and the eagle. So remarkable an appearance (says Mr. Faber) as that of the cherubim, when they were first ex-

hibited before the garden of paradise, could not easily be forgotten, even supposing that their manifestation was only of a temporary nature; but, he adds, so far as I can judge, we have every reason to believe that it was not of a merely temporary nature.

Under the Levitical economy, which was ancient patriarchy adapted to the peculiar circumstances of the children of Israel, and ordained by God for special purposes, the cherubic symbols were placed at the adytum, or entrance of the tabernacle, and afterwards in the sanctuary of the temple. As they were used for religious purposes under the law, so may we fairly infer that they were thus used under the patriarchal dispensation, both before and after the flood. The force of the words used by Moses is, that they were placed in a tabernacle, as they were afterwards under the Levitical dispensation. The flaming sword turning every way, is, he rather thinks, better rendered, "A bright blaze of bickering fire." Such was the manifestation of the divine glory, the cherubim of the Mosaic dispensation. This was called the *Presence of the Lord*, or the *shekinah*—the fiery symbol of the divine presence.

No one was permitted to enter the holy of holies, where this manifestation of God was, but the high priest, and he only once a year—thus shadowing forth the exclusion of Adam and his posterity from paradise. When therefore we read of the wicked Cain going forth from the "*presence of the Lord*," we must believe that he left that part of the land where this manifestation of God was, and where Adam, and Seth, and the more pious antediluvians continued to reside. Noah and his sons were doubtless familiar with the form of the cherubim, and after the flood made use of it as a symbol of the divine presence. We may therefore reasonably expect to find it perverted and abused, as all other things are in the hands of men,

when the various families or nations descending from Noah spread over the earth and adopted their various idolatries, while God thought proper to continue it in his true temple and worship according to its original design and use. Monstrous and ridiculous as these perversions are in the heathen world, they are not more so than many other caricatures of divine institutions.

But now let us see what this great hieroglyphic,—this first of hieroglyphics, the source of all others,—has led to in the heathen world, and what testimony to the divine institution may be drawn from the imitation and perversion and caricature of it in all ages and countries. It is impossible that any candid person can take a survey of all the strange and monstrous compounds of which we read in ancient history and worship, without tracing them to a common origin.

I first mention, as the opinion of Faber and other learned men, the celebrated dog Cerberus, with three heads,—the dog, the wolf, and the lion,—and who was the keeper of hell, in the Hades and Tartarus of the Greeks. Next, that of Hecate, or the infernal Diana, who is represented as having the heads of a horse, a dog, and a lion. The Osiris of the Egyptians, and Molock and Mithras, are also many-headed. The Minotaur had the head of a man and the body of a bull. In the Zendvesta of the Persians two persons appear, one at the beginning of the old and the other at the beginning of the new world, compounded of a man, a bull, and a horse. The bull-man of the Persians was doubtless the Centaur of the classical writers, which was composed of a man, a horse, and a bull. There was also an Orphic deity called Chronus, or Hercules, having the face of a man, the head of a lion, and the body of a dragon, to which some add the wings of a bird. The celebrated Sphinx had the head of a woman, the wings of a bird, the claws and body of a

lion. Similar monsters may also be read of in the German, the Celtic, and the East India histories. In the Hindoo system and history, to which we have already referred, there is a being composed of a man and an eagle, which is placed in a pass leading to their high garden answering to the garden of Eden, which they call Garuda. The most striking circumstance in his history is, that a part of his office is to keep off or prevent the approach of serpents.

Herodotus also informs us that the Phoenix of Persian history is said to have resembled an eagle, and to have been placed in one of the mountains of the Indian Caucasus, the same region claimed by the Hindoos as the seat of the garden of Eden, and the landing of the ark. A more probable account of the origin of these unnatural beings surely cannot be found than we have in the books of Genesis and Exodus.

APPENDIX.

To the foregoing we add the view taken by the learned Mr. Fairbairn, Professor of Divinity in the New Church College, at Glasgow, in the second volume of his elaborate work on the "Typology of Scripture." We only give the substance of it.

As the tree of life in the midst of the garden was the special object which the cherubim was to keep or guard from the approach and use of man lest he should eat and live for ever, Mr. Fairbairn very properly inquires what this was, and what its virtue or effect. The Mosaic narrative is very brief, but other scriptures cast some light upon it. In relation to this, the saying of St. Augustine is verified: "*In vetere Testamento novum latet; et in novo vetus patet;*"—that is, "In the Old Testament the New lies hid; and in the New the Old is brought to light." The

tree of life was in the midst of the garden—its very position being significant. The effect upon the human frame, whether by something special in itself and differing from others, or by God's particular command, was peculiar. It perpetuated life.

As angels may have certain kinds of bodies, that is, spiritual bodies,—and the saints after the resurrection certainly will,—and as there must have been some means appointed by God for the perpetuation of their existence, not having eternal life in themselves, so the lives of our first parents, had they continued faithful, may have been perpetuated by eating of the tree of life. We must believe that this tree continued for some time after the expulsion of our first parents from the garden, or else there would have been no necessity for the guard which was set over it. The sight of it, or knowledge of its existence, may have had a moral effect in letting them know what they had lost, and to encourage the hope of a recovery, if not in this world, yet in another. It was a symbol of immortal life. Through death there might be an entrance to a tree of life in the paradise above. The Jews thus understood it. "There are those," says one of their rabbis, "who say that the tree of life was not created in vain, but the men of the resurrection shall eat thereof and live for ever." The New Testament certainly encourages the hope of restoration to the tree of life in the heavenly paradise. "To-day," saith our Lord to the dying thief, "thou shalt be with me in paradise." In the book of Revelation, our Lord, by St. John, saith, "To him that overcometh will I give to eat of the tree of life that is in the midst of the paradise of God." And again: "Blessed are they that keep his commandments, that they may have right to the tree of life, and enter in through the gates into the city." These passages seem evidently to recognize a divine virtue in this tree of paradise to per-

petuate human existence. That God could give it this power or virtue no man can undertake to deny. We must always remember, however, that the antetype or thing signified is greater than the type or sign. Although something material may enter into the paradise, or new heaven and earth, yet will all be exalted, and the food of spiritual bodies be far superior to the manna of the Israelites, or the fabled nectar and ambrosia of the pagan deities in their happy abodes.

And now what were these cherubim, and what their meaning and design? Was not the flaming sword turning every way, sufficient to guard the pass into Eden and terrify any daring intruder? It certainly must have been designed to furnish instruction, and answer some moral end. Mr. Fairbairn considers the attempt to ascertain the meaning and derivation of the word cherub as hopeless, but thinks that other scriptures sufficiently establish the symbolical character and intended use of the cherubim. He regards them not as any unknown figures or imaginary existences, but as realities and specific forms of being, though not as a distinct and permanent order of beings, but only temporary, for certain important purposes. He refers to the different places in scripture where they are mentioned, as in Exodus, Ezekiel, and Revelation, with the variations which are ascribed to them, though not at all affecting their main character and object. The garden of Eden is their first local residence. The next mention of them is in connection with the tabernacle, where the figures of them are over the ark and on either side of the mercy-seat—the throne of Jehovah—where God promised to meet Moses. It is said of him, that “He dwelleth between the cherubim.” Sometimes, as in the Apocalypse, they are called beasts, which is regarded as an unhappy translation of the original. At others they are called seraphim or burning ones, as in the sixth chap-

ter of Isaiah. More frequently they are called "living ones." This title is given to them not less than thirty times in Ezekiel and the Apocalypse. In reference to the title seraphim or burning ones, and to what is said of the flaming sword in the hand of the cherubim in Eden, and to the outstretched wings of them over the ark ready to fly, it is probable that God's ministers are compared to a flame of fire or lightning.

In relation to the combined form of the cherubim, all agree that it was composed of a man, an ox, an eagle, and a lion—the man being predominant, so that the appearance was human. These three creatures, together with man, make up, according to the most remote antiquity, the most perfect form of animal existence. Hence the old Jewish proverb: "Four are the highest in the world—the lion among the beasts; the ox among tame cattle; the eagle among birds; man among all (creatures), but God supreme over all." So that these "living ones" were a combination of all creature life on earth, issuing from the fulness of the Creator. The amalgamation or combination of all in one would exalt even man. In some things the lion, the eagle, and the ox surpass man, and are looked on with admiration if not envy. The lion exceeds him in strength; the ox in patient endurance; the eagle in swiftness, though all so inferior in other things. If any should still say, how hideous the combination, as seen in a picture and in the worship of the heathen, we bid them look on man himself, the lord of creation, the noblest of all, and see what a combination of various animals he is; how many things he has in common with all. Nay, if disposed to disgust at combination, let them remember that our Lord himself was a combination of very man and very God as to the spiritual part of him; and that even as to the corporeal was this same compound; and even in his glorified state will be

very man and very God, reigning over his saints. To this we add, that although these forms may, among the heathen, have been caricatured and perverted to idolatry, yet it does not appear that the Jews, in any of their imitations or adoptions of pagan rites and idolatry, ever used these as instruments of false worship.

CHAPTER XII.

THE PROGRESS OF CORRUPTION.

It has been made a question, whether among the corruptions of the old world the sin of idolatry found its way.

When we consider how soon it commenced, and how rapidly it spread among the descendants of Noah,—who has been well called “the orphan of the old and father of the new world,”—and how much human nature is the same in all ages, and what a remarkable propensity to idolatry, under every dispensation, whether Patriarchal, Jewish, or Christian, it has always displayed, we are led to think it highly probable. And yet there is no mention of it in the brief history of our fathers before the flood. It may, however, have been one of those things so generally known and believed, that Moses did not think it necessary to make particular historical mention of it.

We are told that the wickedness of man was great in the earth; that the earth was corrupt before God; that the earth was filled with violence, so that it repented him that he had made man. Now all this might be, and yet man might not embrace the follies of idolatry. There are other passages, however, from which we may probably draw the conclusion that very false views of God had been adopted. When, in the sixth chapter of Genesis, we read of men and the daughters of men, and contrasted with them the sons of God, it may be that the former had departed from the true knowledge and worship of God, in theory as well as practice; so that, after a time, by inter-

marriage the whole mass of mankind had become corrupted.

There is also a passage in the same chapter which speaks of "every imagination of the thoughts of men's hearts being only evil continually." And when we run over some of the many passages of scripture in which the imaginations of men's hearts are spoken of and condemned, in connexion with the abominations of idolatry, the probability increases in our minds that false notions of God were among the "evil imaginations" referred to.

But whatever be the truth as to this, it is certain that man became corrupt and abominable before God. Polygamy, which our Lord says was not in the beginning, was soon introduced, as it was again shortly after the deluge. Violence, also, and the love of pleasure reigned. They sat down to eat and drink, and rose up to play, although, through the curse, man could with difficulty get bread with the sweat of his brow. Concerning Noah, it was said, "This same shall comfort us, concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." There was doubtless much poverty then, as ever since. Marriage, which has been well declared "best bliss of paradise which has survived the fall," to which the union of Christ and his church has been compared, came to be entered into only with a view to earthly pleasure and gratification. The sons of God chose them wives of the daughters of men because they were fair; and giants in sin, if in nothing else, were the fruit. The earth was filled with violence. Warriors were the great men of the earth, and it is not wonderful that it should have grown into fable that they made war with Heaven itself; and truly the issue was the destruction of the human race, though mountain was piled on mountain (Pelion on Ossa) for the assault.

The long lives of the ancients, extending to eight or nine

hundred, and in one instance to nearly a thousand years, must have contributed greatly to the increase of human depravity and misery. If even now, in seventy years, there be some evil spirits and ambitious men who can inflict so much misery on man, what must have been the amount of mischief perpetrated by one whose age must be reckoned by centuries. It was in mercy, truly, that God abridged the term of human life, and reduced it to its present period. "Old age standeth not in length of years; but wisdom is the grey hair to man, and unspotted life is old age."

"In hoary youth Methusalems may die;
Ah! how misdated on their flattering tombs!"

Of how many old sinners may it be said,

"Poorer for the plenty poured—
More wretched for the clemency of Heaven."

But some may say, all this is but the fable of Moses. If so, it must have been a most cunningly devised one, being made to suit so many other fables in different parts of the world, and with whom Moses had no acquaintance whatever. Let us see what some of them say. The ancient poets and philosophers speak of four successive ages through which the world passes,—the Golden, the Silver, the Brazen, and the Iron,—representing their characters by the comparative value of the four metals. The last is the worst, and ends in the destruction of the world by the deluge. But in many of the ancient writings there are two series of such ages, set forth by the same four metals,—gold, silver, brass, and iron. The facts mentioned show clearly that the second series commenced immediately after the flood, with Noah and his family—as the first did with Adam and his, immediately after the creation. That the first age, in each, was the purest; that each successive period was marked by gradual deterioration, sacred and

profane history attest most clearly. As to the event terminating the first series, there is no doubt. The deluge was sent to purify the earth from the deep corruption which covered it. The human race began anew, with the family of Noah, and was for a time comparatively pure in its religion and morals. As the advent of Christ drew near, the Jews quoted their prophets, and the pagans their sibylline verses and oracles, in proof that another and better and more enduring golden age was at hand. Virgil especially alludes to this in an eclogue addressed to Pollio; but as this will be the subject of more particular consideration at a future time, we pass over it at present, and confine our remarks to the fact that ancient tradition speaks of a deterioration from time to time in the character of the antediluvians, ending in the flood.

Sometimes the ancients confound together the two series of ages, those before and those after the flood, as they do indeed (according to their doctrine of a succession of worlds) Creation and the Deluge, Adam and his children with Noah and his. We only state the general result of the researches of such men as Sir William Jones and others, in saying that they abound with references to the comparative character and condition of the different ages. The first, as we have said, was that of paradise itself, when all things abounded spontaneously, when men were called "the supreme and happy inhabitants of the earth." Then came a time when they were called the "moderately happy" inhabitants of the earth; and then a time when the "least happy" inhabitants of the earth lived. Then came the iron age, —the age of war and lust and violence and rapine; of heroes and giants, of which Ovid says,

*"Vivitur ex rapto! Non hospes ab hospite tutus,
Non socer a genero; fratrum quoque gratia rara est,
Victa jacet pietas."*

As to the long lives of the ancients, which contributed to this corruption, let us see what tradition says. Josephus, the Jewish historian, a man of great learning and study, declares that all who had written on the subject of antiquity, whether Greeks or barbarians, agreed with him that the ancients (those before the flood) lived a thousand years. Of course he used a round number. He mentions the names of Berosus, Manetho, and nine other ancient authors as authority. Hesiod, the Grecian poet, coeval with Homer, says, that in the silver age,—that immediately succeeding the golden age,—at the end of a century men were infants. He of course did not mean infants in strength either of body or mind, but only as by comparison with their whole term of life.

The Chinese have indeed some wonderful accounts of the longevity of their forefathers, saying that they lived eight or ten thousand years. But we know how prone to exaggeration the Chinese are in all their chronological calculations, making estimates of eclipses of the sun and moon backwards, and thus endeavoring to establish the age of their nation to be thousands of years before that of any other upon earth. Or it may be that theirs were lunar years, as some would have those of Moses to be. That it was a most ancient tradition among them that men's lives were much shortened, is proved by an historical record. The emperor, Hoang-Ti, at a time after the deluge when men's lives were shortened to three hundred years, proposed an inquiry in a medical book of which he was the author,—“Whence it happened that the lives of their forefathers were so long, compared with the lives of the present generation.” Certain it is that the life of man began to shorten from the deluge; those born before it living longer than any born after it, and those born immediately after it longer than those at a later period. All history testifies to this. Some attempt to evade the scrip-

tural account by declaring that Moses meant months or lunar years, instead of one common year of twelve months, thus reducing the Mosaic account to one-twelfth of what we understand by it. The folly of this will appear by considering that the antediluvians would have had children when mere children themselves, and thus would have fallen short of many old men in our own time. Methuselah would have been only eighty years old at his death. Between the creation and the deluge there would have been only one hundred and thirty years, and only some few hundred people alive on the earth when God sent the waters of the deluge. Abraham,—who, according to Moses, died at a good old age,—at one hundred and seventy-five—would have been only eight years old when Isaac was born, and some of the patriarchs only about five years old. Some, unable to deny the fact of the longevity of the antediluvians nor disposed so to do, are yet anxious to find out some other cause than God's will and decree, and think that some changes took place in the position of the earth towards the sun at the deluge, which interfered with the former equability of the seasons and the healthiness of the atmosphere; but we have no account of this. Others think that the material which composed the human frame was better before than after the deluge. Had we not better resolve it all into the will of God, who had made trial of long life to man and found that he abused it, and therefore made his days to be fewer?

We are also told that there were giants in the earth in those days, the same who are supposed to be mighty men—men of renown. These few are all the words of Moses concerning these men. Other giants are mentioned in other places of scripture. We read, in Deuteronomy ii., of a people called Anakims,—great and large men,—which were called giants. In the time of Moses, only Og, the king of Bashan, remained of the giants, and he was killed

in the time of Joshua. In the days of David, we read of Goliath. The bedstead of Og was of enormous dimensions, as was the spear of Goliath. But the bedsteads of kings and warriors were made for ostentation; and the weaver's beam, to which Goliath's spear was compared, may not have been so large as some suppose. Still they were huge, gigantic men, and that there have been on earth men of immense stature cannot be denied.*

There are occasionally to be seen, even now, men who are two feet higher than common men; so are there to be seen dwarfs as much below the ordinary stature of men, —and a few such will make much noise in the world. In the hands of the poets,—Homer, Hesiod, and Virgil,—it is not wonderful that they should be exaggerated as to numbers and might, as the feats of Tom Thumb and Jack the Giant-Killer in our days. Certain it is, that in the ancient writers horrid descriptions are given of these men as pests to humanity, and as by their blasphemy and wickedness bringing down the judgment of the deluge upon the earth. The poets, in their flights, make them engage in a regular war with heaven, piling mountain on mountain, Pelion on Ossa, and hurling burning rocks against the sky,—but the scriptures are guilty of no such exaggeration; they give you the true foundation of all these fables.

Lucian, of whom it is said that “he spared neither gods nor men,” has given us an account that comes nearer to the real truth: “They were contentious, and did many unrighteous things; they neither kept their oaths, nor

* Whoever wishes to see proofs of this fact let him visit the palace of Versailles, in France, and see the huge bedstead in which Louis XIV. slept and died. One would suppose it was made for a giant. Let him visit the Horse Armory in the Tower of London, and see the spears and other armor of the kings of England down to Charles I., and he will be the less surprised at what we read of the armor of the ancients.

were hospitable to strangers; for which reason this great misfortune came upon them." On this and every other subject which will properly admit of it, we must make due allowance for the figurative language and the license of poetry. Thus, when the spies who were sent into the holy land returned and said that the men whom they saw were so large that they were but as the grasshoppers before them, we are not to understand this literally and strictly; moreover, they were frightened not a little, and magnified their enemies. As to the language of the poets, we must remember how large a use of fiction our own Milton and Cowley have indulged in, in their great and sacred poems.

*"Pictoribus atque poetis, quidlibet audendi,
Semper fuit æqua potestas."*

The daring wickedness of these giants in sin as well as in size, has given rise to poems in ancient days called the "Wars of the Titans," in which they are represented as actually assaulting heaven as we assault a stronghold upon earth; but there are circumstances in the war which have led to differences of opinion as to time and place of the same. Some think it to be the rebellion of the wicked antediluvians, which led to their overthrow by the deluge; others, that it was the rebellion of the builders of Babel, which ended in the confusion of language and their dispersion through the earth. In either case we have the testimony of pagan poets to two most important events in the Mosaic history.

We have only to add to this statement of the progress of corruption in the antediluvians, that God showed his long-suffering towards them by causing Noah to warn them for 120 years of the approaching wrath. This proving vain, the ark was prepared before their eyes, and, doubtless, with due explanation of its object. Of this there are numerous and striking traditions.

CHAPTER XIII.

ON THE RISE AND PROGRESS OF IDOLATRY.

IF, at the first formation of man, God revealed himself as his Creator, and taught him how to worship and serve that Creator, bestowing knowledge and holiness on him, as both the Old and the New Testament declare; if, after the fall, God revealed to man his purpose of redemption through one born of a woman, but equal to the task of restoration, and appointed sacrifices to himself preparatory to and typical of the great redemption; then any deviation from that appointment, any acknowledgment or worship of any being or object save him, must have been a daring violation of duty and a renewal of the disobedience of our first parents, though in a different form.

Seeing that God held such familiar intercourse with men in their own form, in the garden, and, as is most probable, in occasional intercourse afterwards, it must have been daring impiety to be looking out for some other god or gods to whom they might offer worship; as it was with the Israelites, when, during the brief absence of Moses on the mount, they wished for some other god. How or where the thought of some other god originated is hidden from us.

“Causa latet, vis est notissima.”

Doubtless he who is called the father of lies, who may assume the garb of an angel of light, and who did in the

form of a subtle serpent deceive our first parents in paradise, had much to do with it. His first suggestion might have been plausible; his first approaches gentle and gradual. He may have perverted sacred truths, as when he dared to tempt our Saviour in the wilderness, inviting him to fall down and worship him. He may have begun his work of mischief by perverting the blessed ordinance of sacrifice, which God had appointed to direct the faith and hope of men to a Saviour, just as he now perverts the great Christian feast—the Lord's Supper—into an idolatrous worship. Whether idolatry or polytheism existed before the flood is nowhere positively stated in the brief narrative of Moses, although there is such a clear statement of the deep corruption of man, and the desertion of the human race by the Holy Spirit, so that the waters of the flood were required for its cleansing, or rather its extirpation. But, as it is written that “all the imaginations of men's thoughts were only evil, and that continually,” and as so much evil has ever been connected with idolatry, and idolatry commenced so soon after the deluge, perhaps within one hundred years, and spread so rapidly, it has been thought that it was only the renewal of antediluvian corruption which had been suppressed for a time by the angry judgments of God, and the seeds of which had been lurking in the hearts of some of the sons of Noah, especially in that of Ham. At any rate, if it did exist before the flood, its nature must have been known to Noah and his family.

A very early idolatry after the flood, according to history, was the worship of the sun in the heavens, and soon after that of the other heavenly bodies. Hence it has been thought probable that it was borrowed from the antediluvians, and did not grow up so suddenly without any help from tradition and example.

The worship of the sun was at an early period estab-

lished in Chaldea, beyond the Euphrates, where Terah and Abraham once sojourned, and who, for a time perhaps, partook somewhat of its idolatry. Here was the great temple of Belus, or the sun. Sanchoniathon, the Chaldean historian, or whoever wrote the work, gives the following account of its first establishment: "In the second generation of men, during a great drought, *Genus* and *Genia* (supposed by Bishop Cumberland to be *Cuin* and *Caina*) stretched forth their hands to heaven, in adoration of the sun, for they supposed him to be *Beel Jamin*, or the Lord of the heavens. Afterwards, in the fifth generation, two pillars were consecrated to the elements of fire and wind. And at length, when the authors of this idolatry were dead, similar pillars with trunks of trees were dedicated to them, and their memory was preserved by anniversary feasts." Maimonides, the Jew, seems to favor the same idea in the following passage: "In the days of Enos, the son of Seth, men fell into grievous errors, and even Enos himself partook of their infatuation." Their language was, that "Since God had placed on high the heavenly bodies and used them as his ministers, it was evidently his will that they should receive from men the same veneration as the servants of a great prince justly claim from the subject multitude."

Impressed with this notion they began to build temples to the stars, to sacrifice to them and to worship them, in the vain expectation that they should please the Creator of all things. At first, indeed, they did not suppose the stars to be the only deities, but adored, in conjunction with them, the Lord God Omnipotent. In process of time, however, that great and venerable name was totally forgotten, and the whole human race retained no other religion than the worship of the *hosts of heaven*.*

* Mr. Faber says that Maimonides has rightly understood the words in the

Sanchoniathon, who is quoted as affirming that "The first worship before the flood was of the heavenly bodies," or the elements of fire and wind, does also say that after the flood "The first deified mortal was Noah, or Chryson, and that the several members of his family after their death were raised to the rank of gods, in connection with the heavenly bodies"—thus making the worship of heroes or celebrated persons follow after and mingle with the hosts of heaven.

This species of idolatry soon enlarged itself into the deification and worship of everything in nature which had life and power, and could exert any influence over other things, especially generative and creative power. The sun, moon, and stars; the wind, fire, trees, vegetables; beasts of the field, fowls of the air,—all had some energies and influence, especially the power of propagating their kind. They became gods to men, as having some of the attributes of the Creator, and thus the doctrine of pantheism, which exists to this day, was introduced. God was in all things, and all things were a part of God—God was the world, and the world was God.

The idea of a self-existent, independent, and eternal God, separate from nature, and the Creator of matter and all things, was lost from among men. Though they professed to worship the Creator together with the things created, they worshipped the creature as being visible and near them more than the Creator, and thus robbed him of his glory. Such is the account that some give of the rise and progress of idolatry in the world.*

But there are some who prefer a different way of

twenty-sixth verse of the fourth chapter of Genesis—"Then began men to call upon the name of the Lord," he says it should be rendered, "Then there was pollution in calling upon the name of the Lord," or that men called on the name of the Lord in a corrupt or apostatized manner, which Mammonides renders "men fell into grievous errors."

* See Rawlinson.

accounting for its first beginning, although agreeing that after reaching the heavenly bodies its progress through universal nature is rightly traced, until pantheism and materialism became prevalent. They think that it began with some in the human form, and then ascended to the heavenly bodies. The great and good Sir Isaac Newton, without discussing the question of its antediluvian existence, ascribes its origin among the postdiluvians to the worship of heroes and kings. "Idolatry," he says, "began in Chaldea and Egypt; for the countries upon the Tigris and Nile, being exceedingly fertile, were first frequented, grew first into kingdoms, and therefore began to adore their dead kings and queens." But Mr. Faber, with some other learned mythologists, in tracing the wonderful connection and resemblance between the facts and truths recorded by Moses, in his brief but most pregnant history of man before the flood, thinks that he perceives its origin and much of its progress in the imitations and perversions of God, as appearing in the human form in paradise and elsewhere, until his incarnation in the person of Christ. There is something very interesting in this theory, and well calculated to secure our partiality and our favor. There is something unnatural in the supposition that man should in one bold leap have rushed into idolatry at once by a flight into the heavenly bodies. All the histories of man's errors and vices favor the idea of a gradual corruption and perversion.

"Nemo fuit unquam repente turpissimus."

The corruption of Christianity itself was by little and little, until it became guilty of abominable idolatry, and thus was so changed as to be "another gospel." The worship of the true God, before and after the flood, was doubtless the foundation of the false worship. "The devil (said

one of the fathers) would never have built a chapel for himself in any place, except that one to the true God had first stood there." There is reason to believe, as we have before said, that the error in the sacrifice of Cain was the leaving out of his system the doctrine of the atonement by omitting the animal sacrifice, and only offering up the fruits of the earth. Thus did Unitarianism arise and spread, by omitting the atonement made by the second person of the Trinity, and speaking only the praises of God the Father for all his other works. Let us here see the argument in favor of hero-worship being the first step in idolatry. It is written in the Book of Genesis, chap. iii., verses 6 and 8, that after the transgression of our first parents, when they had discovered their nakedness and were ashamed of themselves, "they heard the Voice of the Lord God walking in the garden in the cool of the day, and that they hid themselves from his presence among the trees of the garden." Here was "a voice heard," and the presence of some one walking in the garden fled from. It must have been some one who could be seen and heard, —somewhat like themselves. All that follows favors this idea. The learned tell us that "the Voice of the Lord," as applied to God in Genesis, answers to the words of St. John in the opening of his gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him," etc. Now we are told by the apostle, "That no man hath seen God at any time; but the only begotten Son, who is in the bosom of the Father, he hath declared him unto us." In him, though in the human form, "dwelt all the fulness of the Godhead bodily." By what he was and did, he declared the Father to us as far as we could know him. There first it is that he is called the Word or the Voice of the Lord, whereby he speaks and declares himself to men. The Jewish rabbis thus render the passage in Genesis.

They make it, "The Word of the Lord walking in the garden," instead of "the Voice of the Lord." They considered it not merely as a sound, but as a person,—a divine person,—the same who was one day to appear as the Messiah. Many passages of scripture are adduced to show that this was only the first of those manifestations of God in the form of man, who was to be the Redeemer of the world. Angels are often spoken of as being messengers of God,—ministering spirits to men; but when God himself visits earth, it is by "the angel of his presence," "the messenger of the covenant." As such, it is believed he held intercourse with Adam, with Noah, with Moses, and others. As such, he dwelt between the cherubim over the ark of the covenant, and guided the journey of the people of Israel, and spake to Moses and Aaron. It is also believed by some that the cherubim that guarded the garden of Eden were attended by "the presence of the Lord," which is sometimes spoken of, and was an object of worship, though Eden was a forbidden place as was the "Holy of Holies." If God did in some perceptible human form speak to men, we know not how often; if sacrifices were offered to him as to the Seed of the woman who was to bruise the serpent's head and deliver man; if one to be born of a woman was to be so great, and such a benefactor to man; if, as all agree, this expectation was not confined to our first mother, but continued even to the time of our Lord; if Eve herself thus regarded her first-born, but was mistaken,—how probable that others may have been mistaken, and that some of the most remarkable among men may have been regarded as having the divinity within them—even as being the promised Seed. Let it be once established that God had appeared in the human form in paradise, and in that form afterwards had intercourse with men, and does it not seem most probable that some of the great and good men might become the

objects of the first veneration and worship, rather than the distant heavenly bodies, or the elements, or any other creatures of God? Who among them all has so much wisdom, so much knowledge, so much power, and is so dreaded by the beasts of the field? as it is written, "The fear of him and the dread of him shall be upon them." And now, if it be admitted that man is the most powerful of all beings upon earth, most to be loved and feared; and if it be asked which of all the ancients would be the most likely to become the object of undue veneration, can there be any doubt as to the answer? Must not the first of the human race, made at once in a state of maturity by God himself, and having so many of the attributes of God in a measure,—one so favored, the inhabitant of Eden, the father of the whole human race, having power to propagate his kind, millions proceeding from him,—be the very person? Who could compare with him? So as to the mother of all, so miraculously formed, so perfect,—who of all the daughters of earth so likely to be adored? How probable that the first-born of them—Cain, Abel, and Seth—should be raised to the rank of gods! And as to Enoch, translated "without tasting death," who could withhold veneration from him? And then, when the human race became corrupt, let us think of Noah, a great prince, so holy a preacher of righteousness, with whom God conversed; one so wonderfully saved in a mighty ship, holding more than was ever stowed away in any vessel which rode upon the water;—the second father of the human race—afterwards regarded as Adam renewed and reappearing by transmigration:—and his sons, too, the fathers of mighty nations,—who, we ask, so likely to be adored on earth, to be translated to the heavenly bodies? Let us not, however, reason or conjecture, but inquire for facts. If history shows that this was the case, surely we must assent. It is admitted by all historians

and mythologists that the most ancient and leading doctrine of the pagan world, except that of the Numen,—“the first great cause least understood”—was, that the great deities were the same the world over, though called by different names according to the diversity of tongues, and with some modifications of character. Let us take the account given by Homer and Hesiod, the great classifiers of the gods. Old Saturn, or Chronus, was the same male divinity; Rhea, or Themis, or the Earth, the same female divinity, with different names, all over the world. The three deities most distinguished after the flood were Jupiter, Neptune, and Pluto. Sir William Jones has established the identity of these deities of Europe, Asia, and Africa, with the first fathers of the human race, in an able article in his “Asiatic Researches.” Many other learned men have done the same.

If the worship of heroes and great men, and sacrifices to them, be a perversion of the worship of the true God in the human form, then we may understand and accept the language of one of the fathers, that “Paganism was, in the beginning, rather a heresy from the patriarchal church, than a new system.”

Mr. Faber remarks, that “Mankind were not so idiotical as to desert gratuitously the worship of Jehovah, and in his place to adore their defunct ancestors; but they were taught to believe that in venerating certain eminent and remarkable characters, they in reality worshipped the successive incarnate manifestations of that divine Word who was acknowledged on all hands to be Jehovah himself.”

In proof of the deification of heroes, the fathers,—St. Augustine and others,—quote the celebrated letter of Alexander the Great, when in Egypt. After conversing with the chief priest in Egypt, he writes to his mother, as a great secret revealed to him, that the priest assured him,

that not only the lesser but the greater gods of Egypt were only deceased mortals.

Cicero also informs us that "Death conducted illustrious men and women to heaven, while others of the meaner sort were unable to extricate themselves from earth. If," he says, "I should search out and examine antiquity, it would be found that those very gods who are deemed the *Dii Majorum Gentium* had their originals here below, and ascended from hence into heaven."

In all the orgies of Samothrace, Crete, and Lemnos, says Mr. Faber, the same was declared. Hesiod informs us that his gods were originally men, who flourished in the golden age,—that is, immediately after the creation and the deluge.

Sometimes the chief deity of the Gentiles is represented as having sailed with seven companions in a ship during a great inundation: at others he is represented as the sun himself, sailing in a great ship.

So generally were ancient heroes worshipped in Egypt, that in only one place, Thebais, was it refused to pay a tax for the expenses of their worship; yet one of their writers maintained that "their ancient god, called Cneph, was the only god, and that no mortal could be god."

All the varied incarnations and manifestations of the Deity in the mythologies of the ancient nations, —and they are numerous, —may be reasonably traced up to the different manifestations of God, in the human form, to our ancestors before and after the flood.

The religions of the ancient nations in the East are full of what are called *Avatars*, or manifestations of God to men at successive periods. One of these represents the Deity as treading on the head of a serpent, while the serpent is biting his heel.

In the Grecian mythology, Jupiter, in the form of a man, converses with the impious Lyeon, immediately

before the deluge ; while, with Mercury as his companion, he rewards the piety of Baucis and Philemon, and destroys an irreligious city by the waters of a lake. This reminds us of what is recorded in the Acts of the Apostles, when Paul, having cured an impotent man, the people would have worshipped him and his companion Barnabas, calling one Jupiter and the other Mercurius, saying, “the gods have come down to us in the likeness of men.” We must not omit to mention Prometheus, the ancient king of so many nations, who was at once a king and a god, and yet none other than Noah.

Jupiter having determined to destroy the human race, none of the other gods dared interfere except Prometheus. He brought fire from heaven to animate the clay, and on this account was devoted to severe punishment. Æschylus, in one of his tragedies, represents him as bound to a rock on Mount Caucasus, in the most painful posture, where he endured the most bitter mockery, and was thus taunted : “ Now let us see thee bestow high gifts of the gods on wretched mortals ! Can these mortals liberate thee from thy present suffering ? ” Nor must we forget another most important feature in this doctrine of the incarnation, viz : that the Deity, thus becoming human, is born of a woman, generally of a virgin. Not more clearly is this stated in scripture than it is seen in some of the pagan mythologies.

Now let us see how the worship of heroes became connected with that of the sun, moon, and stars, etc. Sanchoiathon, the Phœnician historian, in speaking of postdiluvian idolatry, says that Noah, or Chryson, was the first deified mortal, and the several members of his family, after their deaths, were raised to the rank of gods, in connection with the heavenly bodies.

Among the Hindoos, the Richis, who were preserved

in the ark, afterwards animated the seven stars of the Great Bear, and their wives those of the Pleiades.

In Chaldea it was believed that the great Father had made seven erratic living animals, which were the seven worlds or planets.

The earliest king of Egypt was called *Helius*, or the Sun; but the worship of the hero preceded that of the heavenly body into which he ascended. Thus, Julius Cæsar was the cause of the star being worshipped, into which he was supposed to ascend. It was indeed the prevailing idea, among the ancient philosophers and poets, that the stars were inhabited, and had souls. Some of the Jewish rabbis believed it. Philo, the Jew, calls them devout images; incorruptible, immortal souls. Maimonides says they are all animated, having life, knowledge, and understanding. Perhaps in this way he construed a figurative passage in Job, which speaks of the "morning stars singing together, and all the sons of God shouting for joy." The adoration of the heavenly bodies has ever been the most plausible, and the most natural and innocent of the pagan idolatries; therefore it is that the scriptures are so frequent and so strong in warning against being led into it. God calls himself "the Sun," and, in order to show his undivided authority, did, on certain occasions, make both sun and moon to stop in their accustomed courses. Nor could they move at all but by his mighty power and at his bidding. So noble are all the luminaries of heaven; so probable does it seem that they are filled with inhabitants to praise him that made them and who delights to fill universal space with living beings, that even now there are those among Christians who, on beholding the vault of heaven covered with stars, say, "May not these be some of the many mansions of which our Saviour speaks, and may not one of them be the future habitation of the redeemed souls and the glorified bodies of his renewed

ones?" And though none can establish it, who can gainsay it? When Enoch and Elijah were taken up into heaven; when the Son of God, after visiting earth so often in the human form, disappeared, perhaps as from Mount Olivet, and soared towards heaven, how natural the thought that some of the heavenly bodies might be his habitation; and then how easy the transition to the thought that when the great ones of earth died their souls might ascend also! The kings and warriors of earth, out of ambition and vainglory; and their flattering sycophants, out of their folly and self-interest, did everything in their power to keep up this delusion. The former claimed to be descended from some god, and then declared their ascent to the stars after their death.* Thus did the evil one, who falsely promised to our first parents that they should be as gods if they would obey him, continue to carry on the work as the father of lies, and sought to persuade men that numbers of the human race had become gods and were worthy of their worship. The falsehood has been perpetuated upon earth, not only among the heathen but in some measure among Christians, as may

* Some notice of astrology may here be introduced. "Mythology in one age," says Mr. Faber, "becomes romance in the next, and finally is degraded into nursery tales in the third. Hence arose the fancies of judicial astrology, in which the stars, according to their various positions and combinations, at the birth of an individual, were thought subsequently to influence the whole of his life;" and there were those who professed to foretell all the events of a man's life, from observing the stars at his nativity. "The heavenly bodies, in their first condition, were imagined to be living creatures, possessing sensation but devoid of intelligence. Next, however, they became a class of living creatures, possessing intelligence as well as sensation." This, Mr. Faber thinks, originated from the impression that the hero-gods first hovered over the earth as guardians of their descendants; then were translated to the stars, and animated them: Some have maintained that the scriptures give countenance to this idea, as in the song of Deborah at the discomfiture of Sisera.—(Judges v.) "From the heavens they fought. The stars from their lofty places (or in their courses) fought against Sisera," and he was discomfited. Mr. Faber thinks that the prophetess, in a fine strain of irony, "is taunting the kings of Canaan with consulting the stars and believing that they fought with them!"

be seen in the adoration of the saints and of the mother of our Lord. It is difficult to divest our own sacred poetry of the language of idolatry, as for instance in the beautiful hymn—

“Star of the East, the horizon adorning,
Dawn on our darkness,” etc., etc.

And in our great national song—

“Hail, Columbia, happy land!
Hail, ye heroes, heaven-born band ! ”

How few, in repeating and singing these lines, consider that they are using the language of paganism !

I conclude on this subject by stating a remarkable circumstance which takes place in some of the Eastern sacrifices, and which favors the idea that the origin of idolatry may be traced to the appearance of God himself in the human form, and of the sacrifice of “the Lamb slain from the foundation of the world.” The circumstance is this: if the victim slain be in the human form it is first worshipped. In the “*Asiatic Researches*,” vol. v., we have an account of the ceremony and the prayer. The victim is thus addressed: “O best of men ! O most auspicious ! O thou who art an assemblage of all the deities, and most exquisite ! bestow thy protection on me, and part with thine organs of life, doing an act of benevolence.” Thus it is written, “Let the sacrificer worship the victim.” Brahma and all the deities are supposed to assemble in the victim. The sacrificer must say, “Mysterious praise be to this victim.” Messrs. Faber, Bryant, and others adduce the above in favor of the view they take of this subject.

As to the rise and progress of idolatry, when the philosophers undertook the management of religion they turned the persons of heroes or ancients into attributes of God or nature ; and wherever power or force was found, there they

found the Deity. The poets again took the abstractions of the philosophers and converted them into idle tales or unintelligible allegories. These two things have perplexed the question of the origin of idolatry, leading some to ascribe it to the brains and fancies of philosophers and poets rather than to some early facts in the history of God's dealings with man, which have been perverted into fable.

CHAPTER XIV.

ON THE DELUGE.—PART FIRST.

ACCORDING to our plan, we will first give the account of it as recorded by Moses.

In the sixth chapter of Genesis it is written: "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "But Noah found grace in the eyes of the Lord;" for "Noah was a just man, and walked with God." "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and I will destroy them with the earth."

He then bids him build an ark, or ship, after the pattern given him by the Lord, into which he and his wife, and his sons and their wives with them, must enter, taking with them pairs of all fowls and beasts which were unclean, and of the clean by sevens, and also sufficient food for all. This being done according to the divine command, the clouds from above opened their windows, and the fountains of the great deep were broken up, and the waters which came forth prevailed and covered the earth for one hundred and fifty days. In due time God made a wind to pass over the earth, and the waters were assuaged. In the seventh month the ark rested upon the mountains of Ararat. At the end of one year and ten days Noah and his family descended from

the ark, with all that was in it. And he built an altar to the Lord, and offered sacrifices.

Then began anew the race of man, and of the other animals made for his use, with a promise from God that he would never again thus destroy the earth.

Of such a tremendous dispensation as this, if it did really occur, all must admit that the most undoubted proofs would be furnished, so long as the earth shall remain to exhibit the effects of so tremendous a convulsion, and so long as man is capable of transmitting, from generation to generation, any knowledge of what has happened on earth. This surely, above all things, is that event of which all nations, in all ages and countries, must have some tradition.

It is not our purpose to adduce the evidences which the geologist finds in those numerous fossil remains of animals and plants and trees of all kinds, and of every size, which are on and below the surface of the earth, and which some mighty flow of waters only could have placed there. Though we may have cause to allude to such in the progress of our work, yet we must leave the details of the argument and the specification of facts to the geologist, only referring our readers to some of the numerous works of that class of defenders of our holy religion. The plan of our work leads us to adduce, in behalf of the deluge, some of those numerous corroborations of scripture which abound in the ancient histories, poems, and mythological traditions.

Before we begin with our quotations, it is proper that we should repeat what has already been stated, and what may require to be incorporated again into other statements, viz., that the deluge was not considered by many ancient nations as the first great catastrophe which happened to our earth.

The doctrine of a succession of worlds, by destruction

and reproduction, pervades many of the pagan mythologies, especially those of the East. Fire and water are the elements supposed to be used by some god, or gods, in these destructions and reproductions. I mention this at once, because you will find the fact so often intermingled with the testimonies about to be introduced, and they will thus be the better understood. These traditions favor the theory of those who think that before or during the period of that chaos which preceded the present organization of the earth and heavens, and the formation of man, and of animals for the use of man, there may have been revolutions in the state of the earth, and even animals suited to those revolutions, though not such as now exist and have existed since man was formed. Certain it is, however, that Moses has given us no hint of any such revolutions, or such races of animals, and therefore we confine ourselves to his record.

TESTIMONIES OF DIFFERENT NATIONS TO THE FACT OF A
DELUGE.

The great deity of the Hindoos is Brahm, who is said to appear at the beginning of every new world. He triplicated himself into three deities, Brahma, Vishnu, and Siva, who are believed to be, first, Adam and his three sons, Cain, Abel, and Seth, the only ones named by Moses; and next, Noah and his three sons, Shem, Ham, and Japheth, the only ones mentioned, and who, as we shall hereafter see, were the chief deities of the heathen world, except so far as they believed in one invisible supreme Numen, or god.

The Egyptians held the same opinion as to a succession of worlds. In their most ancient books—those ascribed, whether rightfully or not, to Hermes—the doctrine is taught that “nothing perishes;” that “death is only a change or translation of things;” that “the Supreme Being, be-

holding the manners of men from time to time, either washes away with water or consumes with fire the malignity of the world, and then restores it again to its ancient form." Such was the account given to Solon by an Egyptian priest. Origen, the learned father, gives the same account of their system, saying, that "According to their speculations the world was never produced, but existed from all eternity." Of course, this god of the Egyptians was not our God who "made the heavens and the earth," even though he may have permitted it to be in a state of chaos, or without form, and void, or in some other form than its present one, for a certain time. This Egyptian god could only have been the soul or mind of the world; its regulator, not its maker.

The Chinese and Burmans hold opinions in unison with the foregoing.

The Chaldeans or Babylonians, according to their historian, Berosus, held as follows: In the time of Zizuthrus, (the same with Noah,) and who like Noah was the ninth in descent from the first man, happened the great deluge whose history is thus given: "The god Chronus appeared to him in a vision, and gave him notice that on the fifteenth day of the month Desius, there would be a flood by which all mankind would be destroyed. After directing him to write a history of the past and put it in some place of security, he bids him build a vessel, and take with him into it his friends and relations, and to trust himself fearlessly to the deep. The command was obeyed, and Zizuthrus takes with him into his vessel all kinds of animals. The vessel was five stadia in length, and two in breadth. After the flood had covered the earth and begun to abate, he sent forth some birds, who came back twice, having their feet tinged with mud; but sending them a third time, they returned no more. He now opened the vessel, and found that it was driven to the side of a moun-

tain. Descending from it with his family, he first paid adoration to the earth, and then builded an altar and offered sacrifices to the gods. The remainder of his friends, after waiting for some time in the ship, came out in search of them but could not find them; but they heard the voice of Zizuthrus in the air, who admonished them to pay due regard to the gods, saying that he, his wife, children, and pilot had all been exalted to the rank of gods." Berosus remarks that the remains of the vessel were to be seen in his time, on one of the mountains of Armenia, and that people were wont to scrape the bitumen with which it had been coated, to use as charms. Whatever may be thought of this last affirmation, who will deny the probability that the remains of such a vessel, which for size and excellency has perhaps never been surpassed if equalled, should for centuries be found on that high and healthy mountain-top?

THE GRECIAN AND SYRIAN ACCOUNT, AS GIVEN BY LUCIAN.

"This generation of men was not the first, for all of them perished; but these are from a second race, which all increased from a single person, named Deucalion, to its present multitude." Concerning these men, they relate, that being of a ferocious and violent temper, they were guilty of every sort of lawlessness; wherefore a great calamity befell them. The earth suddenly poured forth a large body of water; heavy torrents of rain descended; the rivers overflowed their banks; the sea rose above its ordinary level, until the whole world was inundated, and all that were in it perished. In the midst of the general destruction, Deucalion alone was left to another generation on account of his extraordinary wisdom and piety. His preservation was thus effected. He caused his sons and their wives to enter into a large ark which he had provided, and afterwards went into it himself; but while he was embark-

ing, swine and horses and lions and serpents and all other animals came to him in pairs. These he took in with him, and they injured him not; but on the contrary, the greatest harmony subsisted between them, through the influence of the Deity. Thus they sailed together in one ark, as long as the waters prevailed. The Syrians (says Lucian) add to this a tradition of the waters being swallowed up by a large chasm in their country, and say that Deucalion himself had a temple built on it, and some religious ceremonies established annually to commemorate their deliverance. Nothing is here said about the dove, but Plutarch informs us that mythologists declare that Deucalion sent a dove out of the ark, which when it returned to him showed that the storm was not abated; but when he saw it no more, he concluded that the sky was become serene again.

THE HINDOO TESTIMONY.

The learned Sir William Jones translated a long tradition from one of the ancient books of India, in which, notwithstanding all the oriental romance and figure, the main facts of the Mosaic account of the deluge are substantiated.

Brahma, one of the three sons of Brahm, is represented as lying in a profound sleep for a whole night,—that is, a year, according to the Hindoo reckoning, during which the earth was destroyed by a deluge.

The traditions of the Druids in Europe, who derived their religion from the East, resembles the Hindoo tradition. “The profligacy of mankind had provoked the Supreme to send a pestilential wind upon the earth. A pure poison descended, and every blast was death. At this time the patriarch, distinguished for his integrity, was shut up with seven select companions in a floating island, or enclosure, with a strong door. Here the just ones were safe from injury. Presently a tempest of fire

arose, which split the earth asunder to the great deep. The *lake Illion* burst its bounds. The waves of the sea lifted themselves on high round the borders of Britain; the rain poured down from heaven, and the waters covered the earth; but that water was intended as a lustration to purify the polluted globe, to render it meet for the renewal of life, to wash away the contagion of its former inhabitants into the chasms of the abyss. The flood, which swept away from the earth the expiring remains of the patriarch's contemporaries, raised his vessel or enclosure on high from the ground, bore it safe upon the summit of the waves, and proved to him and his associates the water of life and renovation."

Such, according to Davies and Faber, are the Druidical traditions concerning the deluge.

THE CHINESE TRADITIONS OF THE DELUGE.

"I may assure you," says Sir William Jones, in one of his addresses to the Asiatic Society, "that the Chinese, like the Hindoos, believe this earth to have been wholly covered with water, which, in works of undisputed authority, they describe as flowing abundantly, then subdividing, and separating the higher from the lower age of mankind; and that the division of time, from which their poetical history begins, just preceded the appearance of Fohi on the mountains of China." There can be no doubt that Fohi was none other than Noah, Deucalion, Zizuthrus, and others, who by different names represented the patriarch of the deluge.

AMERICAN TRADITIONS OF THE FLOOD.

"At the time of the conquest of America," says Mr. Faber, quoting from Howard, Purchas, and Herrera, "the inhabitants of Michoaca, Thascala, and Achajagna still

preserved a tradition that the world was once overwhelmed with water in consequence of the prevailing wickedness of the age. The Michoacans believed that a priest called Tespi was preserved, along with his wife and children, in a great box of wood, in which also he had collected a variety of animals, and excellent seed of all kinds. After the waters had retreated, he sent out a bird called aura, which did not return; he then sent out several others which did not return. Last of all he sent out a bird much smaller than the others, which the natives esteemed most. This soon returned again, with a branch of a tree in its mouth."

The Peruvians, we are informed by Gomara, believed in a similar manner that it once rained so violently as to inundate all the lower parts of the country, in consequence of which a universal destruction of the human race took place, a few persons excepted, who escaped in caves situated on the tops of the mountains. In place of doves they substituted dogs, which they sent out to explore the country. They also reckoned the number of persons saved as seven. Such is the case with a number of the ancient traditions, for a reason hereafter to be mentioned. The Peruvian seven are doubtless the same with the seven Cabiri, the seven Titans, the seven Hindoo Rishis, the seven Arkite, companions of the British Arthur.

The Brazilians also had their account of a general flood. When that event took place, all mankind perished, one person only and his sister excepted, who escaped on a janipater. From this pair the Brazilians deduce their origin. Lerijs informs us that he was present at one of their assemblies, where in a solemn chorus they chanted a kind of requiem to their ancestors. In the course of the song they did not fail to notice the catastrophe of the deluge, in which the whole world perished except some of their progenitors, who escaped by climbing big trees.

The inhabitants of Cuba have very special traditions concerning it. They say, "An old man, fearing the deluge, built a great ship, and went into it with his family and an abundance of animals. After he had been shut up many days he sent out a crow, which did not return, but stayed to feed on dead bodies; at length, however, it came back with a green branch in its mouth."

They related, moreover, that this ancient man lay uncovered in consequence of intoxication, and that one of his sons scoffed at him while in that state; but the others spread their garments over him. They added, that they themselves were descended from the former son, hence they had no garments to cover their nakedness; and they argued that the Spaniards had sprung from another son, that is, from one of those who had spread their garments over their father, because they had both clothes and horses.

Hierera asserts that this narrative was communicated by a Cuban, more than seventy years of age, to Gabriel de Cabrera, who in a quarrel had called him a dog: Wherefore he asked, "Dost thou abuse me, since we are brethren? Do we not spring from the two sons of him who built the great ship to save himself from the waters?" Numerous are the other testimonies to the same effect, from the same and different nations, but the above ought surely to suffice to satisfy all who are not steeled against all evidence in favor of a deluge.

Some of its opponents object that these traditions relate only to some partial overflow of water which has affected certain localities of the earth, and whose occurrence is not denied. Others object to the theory of a general or universal deluge, that many of the fossils and skeletons and coal mines which once were considered proofs of a deluge, are now ascribed to revolutions and convulsions of a much earlier date than the deluge, and are believed

to be the remains of animals and forests which existed before the period of Adam's formation and the establishment of the earth in its present condition. Others maintain that the Mosaic account is fully established without supposing that the whole of our globe was covered by the flood; that it is sufficient to suppose that the flood destroyed the whole human race, with the exception of Noah and his family; that it is not certainly known whether the whole earth was covered with inhabitants before the flood; whether the continent of America, or large portions of it, may not have been brought to the surface by the operation of the flood, and some parts of the other hemisphere have been destitute of inhabitants. They maintain that perhaps only large portions of Europe, Asia, and Africa were settled before the flood, and that the deluge may only have covered these continents, or large portions of the same, destroying all the men and other animals except those in the ark. However we may prefer the more literal understanding of the language of Moses, and the doctrine of the more universal deluge, we must not condemn as unbelievers and unsound those who adopt a more restricted view of the subject. The Rev. Mr. Harcourt, son of the late Archbishop of York, who has written two learned octavos on the deluge, advocates the most literal understanding of the language of scripture as to its universality; and yet, he wishes to be understood as not denying that there are things which geologists have discovered in the bosom of the earth, which, though once ascribed to the deluge, must be ascribed to a previous era and dispensation, though there are a sufficient number of phenomena yet belonging to the surface and the first strata beneath, which can only be ascribed to the destruction by the deluge. Mr. Faber, also, though holding decided views as to a general deluge according to the literal Mosaic record, has, in his great work on the "Pa-

gan Mythology," presented those traditions and facts in relation to partial deluges which have encouraged the supposition that the Mosaic record related to the most extensive of them, and to one in which God's anger at the sins of men was signally displayed, even to the total destruction of the antediluvian race, except Noah and his family. I conclude the present chapter by an account of some of these traditions.

From an examination of these documents, and the localities themselves, Mr. Faber thinks it not impossible that the Euxine sea, once a lake, may have burst its bounds, and poured its redundant waters through the cleft of the Bosphorus; nor impossible that the Mediterranean sea may, in a similar manner, perhaps in the way of cause and effect, have broken for itself a passage into the ocean, thus discharging the streams which it had previously received from the Euxine.

PLATO'S ACCOUNT OF THE ISLAND OF ATLANTIS.

According to Plato, when Solon was in Egypt a learned priest of the country informed him that there was once, at the entrance of the main ocean, beyond the Pillars of Hercules (Gibraltar), an island larger than all Asia and Africa, of which traditions very like those relating to Noah and the flood existed; but that the Mediterranean sea, at that time a large lake without any inlet into the ocean, was swelled above its usual level by an extraordinary influx of the great rivers which disembogue themselves into it. The weight of the waters, assisted by an earthquake, burst through the isthmus which there connected Europe and Africa, and by their sudden escape overwhelmed extensive tracts of land. Mr. Faber rather gives a mythological interpretation of this. The destruction of cities and the submerging of islands were some-

times regarded as deluges, and perhaps identified with the great deluge. That islands have sunk in the ocean, is matter of history which is not questioned. As to the destruction of cities, it is sufficient to mention Sodom and Gomorrah, nearly twenty miles apart, (one at the head, the other at the foot of the Dead Sea,) which were destroyed by fire and sunk in a lake. It is not wonderful that as Abraham was the tenth from Noah, and Noah was the tenth from Adam, that Lot and his daughters should have feared another deluge, one of fire mingled with water. It is not wonderful that it should afterwards have been considered a deluge. Very numerous are the traditions of floods,—as in that of Samothrace, and those in Cashmere, a country very liable to overflowings,—which have been identified with the great flood of Noah. We are bold to affirm that not only scripture, but the traditions of the ancients, distinguish the latter from all others, so as to make it one of the most striking proofs of the truth of the sacred narrative.

CHAPTER XV.

ON THE DELUGE.—PART SECOND.—COMMEMORATIONS AND SYMBOLS OF THE DELUGE, THE ARK, AND MOUNT ARARAT.

WE repeat the remark, that if such an overflowing of the earth as that recorded by Moses, with its most probable effects on and beneath the surface, did occur, sufficient evidences of it must be found in and upon the earth itself; while the traditions of nations would in all time bear witness to it.

We further remark, that so memorable an event, beyond any other whatever, would also be inscribed on the memory of the human race by monuments and usages and stated celebrations, such as man has been ever prone to adopt in regard to all things in which he was deeply interested, but which were likely to be forgotten; wherefore, we find the ancient world filled with sacred places, mountains, caverns, temples, celebrations, referring to this event, while historians assure us of their design.

But let us, according to our plan, first see what the most ancient of all books, the Bible, has to say on this branch of the subject. We have shown, in a former chapter, the great probability that the garden of Eden and Mount Ararat, if not identical as to locality, were very near to each other in the mountains of Armenia, where the great rivers mentioned by Moses took their rise.

According to some traditions, the ark rested on the side of one of those mountains, and not on the most lofty and craggy and inaccessible peak. At the foot or side of the mountain lay the garden of Eden, through which the river ran, afterwards dividing itself into four streams. That the mountain and the ark resting on it should be ever held in veneration, is not only probable, but, according to the constitution of man, and history, most certain ; and since the whole human race, in all ages and countries, could not see this mountain and ship, it is most probable that similar mountains and high places would remind them of it, and that vessels sailing on the ocean and rivers should be interesting objects to them, and that pictures and imitations of the mountain and ark should also be made in after time. Although we do not affirm that the scriptures give us the origin of the religious use of mountains, as it is altogether probable that they were thus used in other tribes and nations before the days of Abraham, when Moses first makes mention of it, yet we do affirm that the records of Moses furnish a divine sanction for this method of commemorating the use of Mount Ararat in receiving the ark.

The first instance of the religious use of a mountain, as related by Moses, is that of Noah on Mount Ararat, where, on leaving the ark, he built an altar and offered sacrifice. The next is that of Abraham, on a mountain between Bethel and Hai, where he built an altar and called upon the name of the Lord, and where he afterwards found his place of worship on returning from Egypt. The next was Mount Hebron, then Mount Moriah, where he went, by divine direction, to sacrifice his son Isaac, and which was called the Mount of the Lord. The next was Mount Gilead, where Jacob offered a sacrifice. Moses himself had evidence of the favor shown by God to elevated places in the manifestations of himself.

In Horeb, called the Mount of the Lord, he appeared unto Moses, commissioning him for his great work, and told him by what name to call the God who sent him.

At Sinai, not far distant from Horeb, God appeared in the midst of clouds and fire and thunder, and spake unto him, and delivered the ten commandments, written with his own hand, and delivered sundry other statutes to Moses. If we pursue the history of the Jewish nation through the time of the judges, the prophets, and the kings, we shall find numerous instances in which God honored mountains and high places by appointing them for sacrifices and holy observances. Especially did he choose Jerusalem as the place for his great temple, calling it Mount Zion, and bidding the people assemble there for his worship three times a year, and making it the permanent abode of the hitherto wandering ark of the covenant. Nor did our Lord himself, while on earth, though declaring that God might be worshipped in every place if worshipped in spirit and in truth, despise the ancient and honored temples of nature. He chose one of them for the delivery of that first of sermons, the Sermon on the Mount. He himself loved to retire into some of the mountains around Jerusalem to pray; he chose a mountain for his fierce contest with the evil one. The Mount of Olives was his favorite resort, and from a mountain did he ascend up into heaven when his work on earth was consummated.

Doubtless some of the most acceptable sacrifices and effectual fervent prayers were offered up in such places by the faithful, not only in Abraham's line, but in other lines, before the true faith and worship were lost to the latter upon earth. Noah himself, who with some of his more pious descendants may long have lingered near the blissful seat of paradise, in sight of the lofty Ararat and of the

sacred ark, may sometimes have revisited it for sacred prayer and sacrifices.

However natural, however innocent this use of elevated places in the early ages for purposes of worship and for perpetuating the recollection of the deluge, this, like all other things, became perverted in the hands of man to sinful and idolatrous purposes. Some of the learned believe that the tower of Babel, which was the similitude of some high mountain peak, was built either with a view of bidding defiance to another deluge, or for the purpose of worshipping the sun, moon, and stars. That these were worshipped afterwards on the tops of temples, mountains, and hills, is undeniable. 'The scriptures are full of God's denunciations against the high places in Israel, on which sacrifices to the gods of the heathen were offered. The pious kings and judges in Israel evinced their zeal in behalf of the worship of the true God by destroying the altars and the groves where these sacrifices were made, although, in some instances, they were permitted to be used for the pure worship of Jehovah, at any rate until the temple worship was established at Jerusalem, on Mount Zion.

But in process of time, in various parts of the world, not only were these and other memorials of the deluge used in the worship of false gods,—the deified inhabitants of the ark especially,—but the very memorials themselves, the high places and pillars and towers, were superstitiously regarded. The creature, instead of the Creator, was adored; the sign and memorial, instead of the thing itself, were worshipped.

It is affirmed by some, that every sign in the Zodiac, as we have it in all the almanacs of the land, has special reference to the deluge. It would extend the length of our treatise too much to enter into an explanation of all this. The reader may find it all in the learned work of

Mr. Harcourt on the deluge. We must content ourselves with selecting a few out of the numerous memorials of the deluge, which are furnished by the temples of religion, the sacred caverns, pillars, and towers celebrated in the heathen world.

The mountains of Ararat consist of two high peaks, with a kind of valley between, presenting the appearance of the head of a bull with his horns, especially when in a mood to lock his horns with another; or a new moon in its crescent state; or of a ship, with its prow and stern. Therefore it is that these three things are so prominent in all the descriptions and celebrations of the deluge. The bull was called Taurus, because his horns referred to the residence of the great chieftain of the ship on one of these horns or peaks. Several mountains are called Tau, or Taurus, for the same reason. The Phœnician name for a bull and a ship is the same. Mount Ararat is called *baris* (a ship), by the natives, because of the ship, or ark, which rested on it, and whose remains were seen on it for a long time.*

The ark was certainly, in some measure, the pattern after which many temples were built in after ages. The celebrated temple at Stonehenge in England is circular,

* Other mountains, it is true, lay claim to the honor of being the earthly paradise, and the residence of those who were saved from the deluge. Mount Meru in Asia, at the head of the Ganges, in the Caucasian range of mountains, claims to have been the abode of the gods. Mount Olympus, in Greece, "*Eternal sunshine settling on its head*," was the favorite seat of the Grecian gods. Parnassus was the haunt of the Muses. These, with others, claim the honor of rescuing the human race from destruction by the waves. This is not more wonderful than that so many localities claim to be the birthplace of Homer. These various claims prove that there was such a poet as Homer, which some pretend to disbelieve. All these claims for the honor of being the receptacle of the tempest-tost ark, only establish the fact of the deluge and the ark. Deucalion was called "*A Floater on the Sea*." The Persians call Ararat "*The Mountain of Noah*"—some call it "*The Mountain of the Eight*." The Turks call it "*The Beloved Mountain*." Who can question the identity of Noah and his family with all others who, in different countries and languages, were said to be involved in a deluge, or saved by a mountain, or ship."

but the sanctum is like the hull of a ship. In Ireland, and elsewhere, the Druids had many such temples. We read of a large ship-temple in Egypt, dedicated to Isis. The Chinese sometimes have their tombs in the form of a crescent or new moon, or bull's head, all much the same in form, and place them in high situations. Travellers have said that the ruins of Babel, when last seen, resemble a hill with a tower on the top.

In ancient times, the Druids, in Yorkshire especially, selected high hills for their bonfires (good-fires) so-called, because fires of peace, religious exhibitions. The Persians, it is well known, used to ascend the highest mountain in order to worship and sacrifice. The summits of some hills in India are covered with pagodas. The ancient Celts loved the mountains, as well as rivers and lakes, for worship. The Pelasgi consecrated the summits of high mountains to Jupiter, and there erected altars, for which reason he was called Jupiter Epacrias, "the god of high summits." The Gauls had a sanctuary consecrated to Jupiter upon the highest of the Alps. There is also a remarkable one on that part of Mount Atlas, in Africa, which projects into the Atlantic, and is almost surrounded by the ocean. To the Western Lybians, now called Africans, it was both a temple and an idol. There is also Mount Athos, in Macedonia, which, like Atlas, is almost surrounded by the sea. It has been a holy mountain from the earliest period to the present time, being filled with cells for the priests. Wonderful things are told of it, in ancient fables. To these we might add, Phrygian Ida, the Sicilian Eryx; and we might almost say that all the nations of Europe, Asia, and Africa had their high mountains in esteem as places of public worship. The infidel, Baily, admits the historical fact, but is unable to account for it. What is yet more remarkable, all of them make one of these high mountains the abode of the first gods, who were the fathers

of the human race, and also the place where the ark of the deluge rested. Man, ever prone to idolatry, has paid undue reverence to them all; wherefore, God said by his prophets, "In vain is salvation hoped for from the hills and from the multitude of the mountains."

CHAPTER XVI.

ON THE DELUGE.—PART THIRD.

As there are many parts of the earth where high mountains and deep caverns resembling the ark were not to be found, and where yet the inhabitants wished to commemorate the deluge and the ark in their religious worship, artificial imitations of the same must be substituted. Such was the plain of Shinar in Assyria, on the river Euphrates, where the great tower of Babel was begun by Nimrod, and afterwards finished by Ninus as the temple of Belus, where the worship of the sun was so long observed. How long this occurred after the deluge; how many mountains and high hills they may have used on their migrations to this place; how much error may have mingled with their worship ere they reached the plains; how much of the worship of the sun may have been there established, are matters of dispute among the learned. Certain it is that this was the great metropolis of Sabianism, or Sun-worship, for ages after, and that reference was had in its very structure to the mount of the deluge, and the ark. Herodotus mentions that there was not only a temple on the top of this first and greatest of pyramids, which towered on high from the plain like the peak of a mountain, but a chapel or sacellum, lower down, with a figure of Belus in a sitting posture, as in Egypt.

A reference to those in Egypt will throw light upon this point. The first of the pyramids in Egypt was built on the bank of the Nile, in the form of a mountain, with

a temple or tower on the top. It was doubtless built by those who brought the Chaldean religion into Egypt when it was overrun by the shepherd kings, who subdued the original settlers, the descendants of Misraim the son of Ham, who it is believed had a purer form of worship. It was called "The Egyptian Babel," being an express copy of that at Babylon.

Thucydides and other Greek writers speak of the remains of this neglected pyramid. Other pyramids, as those at Sackarra and Cairo, were built afterwards, in the same form, and doubtless during the six hundred years of bondage to the shepherd kings, the period of its greatest glory in the arts and sciences. One of these is called the great pyramid, being larger than all others. In the centre, into which you must crowd through a small door and a long tortuous passage, much like a serpent, there is a chamber, thirty-four feet by seventeen and a half, with a pitch of nineteen and a half. Thirty feet above this is another chamber of the same dimensions, except that it is lower pitched. In one of the other pyramids, to the north and west, there are suits of caverns cut out of the solid rock, with small doors. There was an interior chamber in the body of the pyramid, but the entrance to it was so closed up with rubbish that it was inaccessible. It is affirmed that these apartments were for the dwellings of the priests, and mysterious religious celebrations.*

Herodotus speaks of two other pyramids, which seem to refer still more to Mount Ararat. They were built where the lake Meris was dug, the waters being let in all around them so as to enclose and bury a part of them, and

* We read in the Prophets of a bed being shorter than a man can stretch himself on it, and the covering narrower than he can wrap himself in. The cells of the priests were sometimes called beds, and were often very small. Such was especially the case with the Druid priests, who were much given to austerities in religion. Some of these cells were little more than small arks or chests, in which they could scarcely move themselves.

thus give the appearance of the two peaks of Mount Ararat when the deluge was retiring. But we must not suppose the pyramids of Egypt were the only artificial mountains with doors opening into inward recesses, and thus bearing the resemblance to Ararat and the ark. Mr. Faber and others tell us of a large pyre with an oviform chamber in it, in the county of Meath, in Ireland, and of a still larger one in Wiltshire, in England.

In Tanjore, of Asia, there is also a small island which is covered with a pyramid, all of whose sides rise up to a point from the water's edge, and appear like the peak of a mountain, in a retiring deluge. There was also a huge one near Tyre, said to have been built by earth-born giants. We find one also in the island of Otaheite, which is said to be two hundred and sixty-six feet long and eighty-six wide. But besides these, England, Scotland, and Ireland are covered with smaller buildings of stone, or earth, or of both, from a few feet square to twenty or thirty, which are the remains of the Druidical houses of worship. They are called Barrows, Cairns, and Cromlechs, and have interior cells or chambers, reminding of the ark and its door at the side. They are to be found on the tops of hills and mountains, or on the borders of lakes and seas.*

* The stone arks or chests of the British Druids were formed of three large stones, set up rectangularly, and covered with a broad slab, being open on one side, representing the door of the ark. This was called the womb of the great mother Ceridwen, and was also viewed as a prison. These small arks were sometimes the abodes of the Druid priests. It may not be amiss, in this connection, to mention that among the Israelites, by God's command, pillars and piles of stones, somewhat resembling the peaks of a mountain, were set up as memorials of great deliverances and of covenants. When Joshua made a covenant with the people of Shechem, he took a great stone and set it up under an oak that was by some sanctuary, to be a witness between them. Also, when the people had passed through Jordan dry-shod, he made them erect two pillars of stones taken from the bed of the river, one being placed in the bed of the river and the other on dry ground in Gilgal, which were to be seen for a long time as memorials of deliverance from the waters of Jordan at the time when it overflowed its banks; and must they not have been reminded by these of the greater deliverance of Noah and his family from a greater flood?

These were of early date, and evidently came from the East. The Brahmins are strong in their assertion of an early intercourse between India and the British islands. Britain has ever been celebrated for its religion. One of the islands was called the "White Island," or, as Aristotle named it, *Albion*—which the poets love to this day. In one of the *Puranas*, or sacred books of India, Britain is called *Breta-st-han*, or "The place of religious duty." The arkite religion—which dealt most in the veneration of the deluge, the ark, Ararat, and the Noatic deities—was the favorite in England, Scotland, and Ireland, and also among the Atlantians of Western Africa, so that we may expect to see more of these memorials among them. When the apostate Hercules forced upon the Irish the worship of the sun, it is said they cursed it while worshipping it. According to Pomposius Mela, the Atlantians cursed the sun as he arose, and as he set:

"Atlantes solem execrantur et dum oritur, et dum occidit."

But as there are various parts of the world where not only mountains but rocks and pyramids are not easily found, so we find that earth was used in order to raise something which might resemble a mountain for religious worship. In Hindostan these mounds or tumuli abound, from five to twenty-five feet high, on which, upon certain days, portable shrines, with images of their deities, are placed. They are called *Meru Seringas*, or *Peaks of Meru*, the Ararat of Asia.

If we go to Upper Asia we shall find the whole of the plains of Tartary dotted with mounds or tumuli, from six to eight feet high, and often ten times wider at the base. Near Sardis the plain is covered with them, some of which, according to travellers, are of stupendous size.

Though dead bodies are to be found in some few, yet it

is well established that they are not intended or used as sepulchres, but for places of worship. And if we pass over from the Old world to the New, we shall find in its memorials a most important link connecting the two together, and showing that their inhabitants had one common origin. In the two Americas, among the Indians north and south, not less than three thousand of these mounds have been counted, varying in height from ten to two hundred feet. They are so ancient that the present race are unable to tell of their origin or design. That they are not sepulchres, with a few exceptions, has been well ascertained; and that some of them in South America were used for religious worship is also well known. But who can doubt their origin, when considering their universality and great antiquity?

But we have yet more numerous and striking memorials of the ark and Ararat in another class of sacred places to be found in Europe, Asia, and Africa. I allude to the temples, natural or artificial, in the interior of hills and mountains; either caverns or excavations made by art, and divided into cells and chambers for the residence of priests, and the performance of religious worship or celebrations of dark mysteries. Could their number be estimated, or their figures and architecture displayed, what surprise would seize upon us!

Let us begin with Egypt. In Upper Egypt there are temples cut out of the granite rock of the mountains, three sides of course being closed. In the front only is a low, small door, as in the ark. Numerous cells and saloons are within, requiring artificial light. Mr. Bruce, in his "Travels through Egypt," says of these sanctuaries, "They are studied copies of the great gloomy ship of the deluge."

Of that which was called the labyrinth of Egypt, Herodotus says, "It exceeded all the other wonders and

works of that country ;" it had three thousand apartments, one half of them above, the other half below the ground. He was only allowed to visit the former : the latter were for the celebration of their mysteries.

It is said that Sesostris built a huge and magnificent ship, of cedar, dedicating it to the Egyptian Osiris, who was exposed in the ark. This ship was in the interior of the country, and of course not intended for navigation. In various parts of the British isles the Druids had rock-stones cut in the form of a ship. Mr. Rooke examined thirty of them, and found them all formed by art, and capable of being rocked like a ship on the water without being overturned. There is a superstition in India which deserves to be mentioned as bearing witness to the passage out of the ark through the door, whereby the blessings of light and liberty were obtained.

They pass or squeeze themselves through a perforated rock, in order to obtain what they call *regeneration*. Bishop Heber tells us of a temple in Hindostan, to which devotees resort for regeneration. In it is a hole through which they pass from below, and, emerging above, they are purified from all their sins and come out regenerate. We must not forget to mention the interesting testimony to the ark, which we have in the history of the preservation of Moses, when a child, in the ark of the bulrushes, on the banks of the Nile. It was doubtless committed to its waters with many prayers. Miss Hannah More's sacred drama of "Moses in the Bulrushes" represents the mother of Moses as thus describing her pious care in its construction :

" Know that this ark is strongly cased
With incantations Pharaoh ne'er employed,
With magic spells which Egypt never knew,
With aspirations to the living God.
I twisted every slender reed together,
And with a prayer did every osier weave."

The celebrated labyrinth of Crete was of the same kind with those mentioned by Herodotus ; and the Minotaur confined therein was believed to have been none other than Noah, in the ark of many cells and chambers. The best idea of one of these temples would be derived from one of our subterranean caves seen by candle or lamp-light. If any are shocked at thus renouncing the light of heaven, and preferring such places to the temples lighted by God's glorious luminary in the heavens, let them contemplate the tendency of such things in the splendid entertainments now become fashionable, in which at noonday the shutters are closed, and lamps and candles illuminate the halls and parlors.

The temples for the idols in Peru and Mexico were also dark places. Those in Mexico, it is said, were darkened by the putrid gore of the victims which were offered to their idols. Justly does the Psalmist call those of the old world "The dark places of the earth, full of the habitations of cruelty."

Passing from Egypt into Asia, we find the Persians, notwithstanding their reputed objection to temples, having their grottos in mountains. They are hewn out of perpendicular rocks, but so as to present the appearance of a square ark, in which there is an entrance through a small door.

In Hindostan, the pagodas have a single small door, five feet in height. They are without windows, artificial lights being required within. In Upper India, the celebrated grottos of Ella are hewn out of a solid pyramidal rock. The entrance is through a small door, as was that to the ark. Within are lofty pillars and many apartments, in which are many images of their gods, especially those of Siva and Parvata, the deities which, according to the Hindoo mythology, floated on the surface of the deluge. In the island of Elephanta, three leagues from Bombay,

is another temple in a recess, thirty feet square. There is also one near Tyre, like the rest in form, but with the addition of two towers which resemble the peaks of Ararat. There are also some remarkable ones near Inkerman, in the Crimea, being cut out of the solid rock, and filled with cells and chambers. They are supposed to be the work of the Indo-Scythians at a very remote period.

The resemblance between the ark, with the door in its side, and a cavern with its mouth, serves to explain the following tradition :

The great father, in different countries, is often said to be "born from a cave," to be "nursed in a cave," and to have "dwelt in a cave." The most ancient god and king of Japan is said to have once hid himself in a cave, and was adored as sitting on a cow. The ark is often represented as a cow or ox, bearing the family of Noah in its womb, and swimming the deluge.

The British Hu was worshipped in a cleft or cavern of an island washed by the ocean. Apollo was worshipped in a cavern near the river Lethe or Styx. The small shrines of Buddha were actually built in rocky caverns. The Peruvians used to say that when the earth was repopled after the deluge, their ancestors were born out of a cave. To this we may add that the great mysteries were always celebrated in caverns or in temples built like caves, and that the chief things celebrated were the facts of the deluge,—an ark or boat always being carried about by the hierophant, and their songs related the delivery of some god from the deluge. The philosophers, such as Plato and Pythagoras, always spoke of the earth "as the dark cavern of imprisoned souls."

To the above we must add that the sanctuary of the Crimean sibyl was a cavern, and that the mouth of the oracle of Delphi was the fissure of a rock. Very different is the manner of our God. He said, by the mouth of the

prophet Isaiah, "I have not spoken in secret in the dark places of the earth." When our Lord came, he spake openly, and bade his apostles to proclaim his words from the housetop. Whoever would see the abominations carried on in dark places, must turn to Ezekiel, chapters viii. and ix., where he depicts the same as transferred to the people of Israel. The sins of their holy things, in the dark chambers visited in the vision of the prophet, beggar description.

ISLANDS ALSO MEMORIALS OF THE DELUGE.

We read much in pagan mythology of sacred islands and floating islands. They are the favorite abodes of the gods and the seats of oracles; and, though at the first mention of it the assertion may seem strange, yet on a little consideration it will be seen that between a high mountain such as Ararat, and an island, there is no little similitude. What was Ararat, when the deluge was retiring from it, but a circular island in the midst of a boundless ocean? Every island in like manner rises from the water, and is more or less like mount Ararat, as it is above the sea and is covered with hills or mountains. When Noah, then, looked out from the ark while resting on the mountain, he saw a boundless ocean around, himself on a small island. It was the whole world to him. He saw the circle of the world. The ancients considered the world as an island in the midst of the sea, and, leaving out America, was it not so? What are all Europe, Asia, and Africa, but a great island in the midst of the ocean? Wherefore, many traditions tell of the deluge being the bursting of the bounds of the great lake or sea, and overflowing the land, and the inhabitants being pursued by this monster, the sea, who is called Python or Typhon, one family alone escaping, in a raft or ship, to the top of a high mountain, or else burying themselves in a cavern on the summit of the same. The ark,

with the little island or peak on which it rested, was indeed a world in itself, for it contained the seed of the world of men and beasts which were soon to replenish it. The learned Hale estimates the ark as being capable of bearing more than forty-two thousand tons, equal to eighteen English men-of-war, and able to hold twenty thousand men with provisions for six months. It need not therefore seem so incredible that such numbers of animals should have been preserved in it.

THE MYSTIC EGG OF MYTHOLOGY.

We read much, in connexion with the ark and the deluge, of a mystic egg which floated on the ocean during the deluge, and out of which was born a new world. It is sometimes the world itself, sometimes the great prolific father or mother of all things. In the celebration of the mysteries it was always a prominent symbol. It is carried about in the baris, or ark. In the hieroglyphics of Egypt and the Eastern world it is sometimes placed between the horns of a bull, which, as we have seen, represent the ship or ark, with its prow and stern. As the egg, over which the fowl has brooded, in due time brings forth from itself its young, so the Deity brings forth all things from himself; and so the ark in due time brought forth from its womb a new world. The ancient worship and celebration of the mysteries, as well as the poets and philosophers, are full of such figures and conceits, or fables as they were called, yet they point to some sacred truths and events. The Hindoo theology is, above all others, rich with this theme. The mystic egg is said to have floated for a year on the surface of the ocean, and then to have brought forth the great father, and his three sons, who are triplications of their father, and who together make the Hindoo triads.

THE LOTOS, OR WATER-LILY, ANOTHER SYMBOL OF THE ARK
AND DELUGE.

In the mythologies of ancient nations, and in the celebration of their worship, we read much of this remarkable aquatic plant. Its roots are nourished by water instead of earth. It shoots up in the form of a circular boat or bell, and floats like a vessel on the surface of the water. Its upright pistil is like the mast of a ship, and innumerable, almost infinitesimal seed are within the bell or calyx, which, when matured, are scattered by the winds and waves over the surface of the waters, to become the parents of new plants. It is prolific in the highest degree, and well might be selected to represent Noah and his family of men and beasts reposing on the surface of the ocean, and ready to repeople the earth and ocean with inhabitants. It is often confounded with the ark or baris, and the erect pistil is the hero or chieftain of the ark, the pilot or mast of the vessel.

Other symbols might be mentioned testifying to the great facts of the deluge; but if these be not sufficient to establish the universal belief of those facts in the ages nearest their occurrence, wherever the human race made its settlements, we despair of doing it.

This only we add, that pillars of stone, sometimes of wood, called stocks, and stones or columns, soaring high in the air, and which abounded in various countries, are supposed to refer to this same great event which occurred on the great mountain of Asia. They all became objects of idolatrous veneration. Therefore it is that we are forbidden to "bow down to stocks, stones, and dumb idols."

CHAPTER XVII.

THE DISPERSION FROM BABEL, AND THE DIVISION OF THE EARTH AMONG THE DESCENDANTS OF NOAH.

IN the eleventh chapter of Genesis we have the following account of what will form the subject of this chapter :

“ And the whole earth was of one language and of one speech. And it came to pass, as they journeyed from the East, they found a plain in the land of Shinar; and they dwelt there. And they said, Let us build us a city and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of the whole earth. And they left off to build the city: therefore is the name of it called Babel.”

It is believed that before this time, probably before the death of Noah, and by him, God had distributed the earth among his sons, although they had not taken possession of their portions in order to replenish the earth. They seem to have kept together, and to be disposed to form one mighty nation. By building a great city and a mighty

temple, they thought to effect this. In all human probability, through the corruption of human nature and its strong tendency to idolatry, they had already, in some measure, lost sight of the true God, as was the case with their fathers before the flood, and with the Israelites at a later period, notwithstanding God's wonderful dealings with them. Perhaps they had already begun to deify their great ancestor Noah, and his sons, if they had left the earth. Perhaps they imagined them transplanted to the heavenly bodies, and paid a joint adoration to them and their abodes. It may be that they were about to establish some common worship in this great temple, and God saw fit to break up their schemes and disperse them through the earth. Such is the supposition of some of the learned, though no one can speak positively on a subject which God has not thought proper to reveal to us, and to hand down by history and tradition. One thing renders this hypothesis most probable, viz: the remarkable resemblance between the traditions and religious systems prevailing in all the countries into which they were scattered, not only in general principles, but in observances of a merely arbitrary kind.

Had different systems of religion and forms of worship been first invented and established in the different countries where the tribes and colonies settled, we might have expected a great variety of doctrines and forms instead of that remarkable resemblance which is found to have existed, especially at the first. The difference of names, arising from the variety and multiplicity of languages, seems to have been the chief difference. Thus, all the early traditions and histories point to Noah and his sons, and the ark and deluge, though the names given to them are as numerous and different as the languages themselves. There is some variety of opinion among commentators and mythologists as to the number of persons con-

cerned in building the city and tower of Babel, and as to the time in which it was done. Although it is not our plan to enter into such discussions, but rather to select such facts as are most generally agreed upon, and make the best use of the same for promoting the object we have in view, yet we cannot but incline to the opinion which places the dispersion after the death of Noah and of at least two of his sons, Ham and Japheth: the life of Shem being extended to five hundred years after the deluge. There is nothing in scripture or any other history to lead to the supposition that Noah or either of his sons was at all concerned in this transaction: and there is something shocking in the thought that they could have been alive, and had become "hoary rebels" against the God whom they had served in their youth, and who had so wonderfully preserved them. Epiphanius tells us, that from ancient documents, whence the history of the Scythians (a very ancient people) was compiled, it appears that Noah resided in Armenia until his death; that his descendants multiplied there for six hundred and fifty-nine years, and then journeyed to the land of Shinar. Berosus, the historian of Babylon and Chaldea, who drew his statement from the national archives, says that Zizuthrus,—that is, Noah,—died and was translated to heaven before the emigration from Armenia to Shinar. He says the same of the wife and children of Zizuthrus, that they were "transplanted to heaven," which means the same as being deified.

Whatever difficulty there may be in deciding the exact chronology of the event, (and the uncertainty of early post-diluvian chronology is admitted,) these testimonies from pagan writers establish the fact of a great emigration from Armenia to Shinar, where Babylon was built. Berosus also confirms the scripture account of their coming from the East, which has puzzled some persons since. Armenia,

we know, is more to the north of Babylon. But Berosus says that "When they quitted the mountain upon which the ark rested, they travelled in a circle previous to their arrival at Babylonia." It is thought that they followed the course of the river Euphrates, descending by it to Shinar, and that by so doing they would take a route which would bring them from the East into Shinar, though not from the distant East. The other difference of opinion is as to the persons engaged in this work. Mr. Bryant, with others, thinks that only the descendants of Ham in the line of Cush, under the lead of his ambitious grandson, Nimrod, were concerned in the rebellion at Babel; and that they, after having settled further East, according to a previous division of the earth, came to Shinar, and determined here to establish a mighty empire, as was actually done, notwithstanding their defeat in building the city and tower. He argues in favor of this from the fact that these descendants of Cush and Nimrod were the warriors of the earth, once overrunning almost all lands, and establishing their dominion in religious and civil government. Mr. Faber and others object to this, and quote the language of Moses, who says, "The whole earth was of one language and of one speech. And as they journeyed from the East, they found a plain in the land of Shinar, and there they dwelt. There they began to build the city and the tower; and the Lord scattered them abroad from thence upon all the face of the earth, and confounded their language." This language is thought to be too strong and comprehensive to admit of the theory which limits the ambitious act to the descendants of Cush, although there are difficulties in the way of supposing that all the inhabitants of the earth were concerned in it. But if they had not so multiplied as to be too numerous and too much scattered to be collected for this purpose, we may suppose them to be so mingled together that a considerable portion of all the families de-

scended from Noah might have been engaged in the work. But in one thing nearly all are agreed, viz : that the descendants of Ham in the line of Cush and Nimrod were the chief actors, and that they were eminently scattered through the world, giving laws and customs and religious systems and worship to many nations in Europe and Asia, as well as in the whole of Africa ; nor ceasing with these, for many of the tribes of America are most probably descended from the Asiatic branch.

The division of the earth, we are told in Genesis x., was in the days of Peleg, the fourth in descent from Shem, the son of Noah. The word Peleg signifies division. He must have been coeval with Nimrod, the grandson of Ham and son of Cush, who was called "a mighty one in the earth," "a mighty hunter before the Lord." The beginning of his kingdom was Babel. In the brief sketch we shall give of the division and settlement of the earth, we will take the sons of Noah in the order in which they stand in the Mosaic history, viz : Shem, Ham, and Japheth. We would premise that it was the work of God himself, and most probably by Noah before his death, although they do not appear to have occupied their several lots until forced to do so by the judgments of God at Babel.

THE DESCENDANTS OF SHEM.

In the thirty-second chapter and the eighth verse of the book of Genesis, Moses says, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people, according to the number of the children of Israel." Here is an evident allusion to the assignment of Judea to the descendants of Shem ; though it was seized on by the posterity of Canaan, who, as some one says, "in their whole

history seemed to be conscious that they were usurpers." The only other notice we have of an assignment of a lot to the descendants of Shem, is in the tenth chapter of Genesis, where we read of Joktan, the brother of Peleg and son of Eber, from whom the Hebrews took their name, and who was the third in descent from Shem. Of Joktan and his descendants it is distinctly written, that "their dwelling was from Mesha, as thou goest to Sephar, a mount of the east," that is Asia, east of Babylon. The south of Asia seems to have been settled by these; they are the Hindoos, or East Indians, though, as we shall see, the descendants of Ham soon followed them, taking possession of large portions of Asia, and mingling with the descendants of Shem.

The children of Shem were Elam, and Ashur, and Arphaxad, and Lud, and Aram. All these, the sons of the favored son of Noah, seem to have settled in the countries around Babylon, and not far from Canaan. It is said of Ashur that he went forth from Babylon, and built Nineveh and other cities, and established the Assyrian empire, which took its name from him.

Mr. Bryant thinks it probable that the expression "he went forth," meant he was driven out by Nimrod, whose kingdom was at Babylon, and that he built cities of defence against Nimrod. In the course of time the descendants of Nimrod, at Babylon, called Cushites, were overcome by the Assyrians, and driven into Arabia and other places. They are supposed to have been the shepherd kings who invaded Egypt, overcoming it, and reigning there for many centuries. It is thought that the countries settled by these sons of Shem were assigned to them in the division of the earth,—indeed, that Asia was given to Shem, Europe to Japheth, and Africa to Ham; but that the ambitious descendants of the latter would not comply with this division, but seized on what

countries they chose, preferring above all others the central regions, the portion of Shem.

When the Israelites took possession of Canaan, the prophetic curse of Noah was fulfilled on the son of Ham, who, according to some learned commentators, was probably guilty of irreverence towards his grandfather. The curse was in these words: "Cursed be Canaan; a servant of servants shall he be to his brethren." The descendants of Canaan became subject, it is well known, unto the descendants of Shem and Japheth—their nation being utterly destroyed.

Many of the other descendants of Ham have also been servants, although for the most part they have been lords over the rest. God has indeed blessed Shem, in making him the father of his chosen people and of the family in which the Saviour of the world was born.*

THE DESCENDANTS OF HAM, AND THEIR LANDS.

The sons of Ham were Cush, Misraim, Phut, and Canaan. Cush and his descendants seem to have been in possession of that part of Asia which comprised what was

* Mr. George Rawlinson's remarks concerning the descendants of Shem are worthy of insertion in this place. "What is especially remarkable of the Semitic family, that of Shem, is its concentration, and the small size of the district which it covers compared with the space occupied by the other two. Deducting the scattered colonies of the Phœnicians, mere points upon the earth's surface, and the thin slip of territory running into Asia Minor from Upper Syria, the Semitic races, in the time of Herodotus, were contained within a parallelogram 1,000 miles long, from the parallel of Aleppo to the north of Arabia, and on an average of 400 miles broad. Once in the world's history, and once only, did a great movement proceed from this race and country, — that of the Sarmatians, which was only temporary. It had not the power of any vigorous growth and enlargement like that promised to Japheth, and possessed by the descendants of Ham. But with its physical and material weakness is combined a wonderful capacity for affecting the spiritual condition of our species. Semitic races have influenced, far more than any other, the history of the world's mental progress; and the principal intellectual revolutions which have taken place are traceable in the main to them."

called the Assyrian empire, the first of the four great empires of the earth, covering all of Ethiopia in Asia, which is sometimes called Mesopotamia, and is the territory between the Tigris and the Euphrates; also Chaldea and Babylon beyond the Euphrates, or the flood as it was sometimes called; also Media and Persia. Nimrod and his successors were the first kings of this empire, sometimes called the Cuthric, or Scuthric; sometimes the Iranian empire. A large portion of the northern part was afterwards called the Scythian, which name, as well as the population, was derived from Cush; it was also called Cuthite, or Skuthic.

The other sons of Ham, viz., Misraim and Phut, took quiet possession of Egypt, and in time spread themselves over all Africa. Some think that Phut removed to India, and became the father of the famous sect of Buddha, he himself being the divine Buddha. After a time some of the descendants of Cush and Nimrod, being warlike and ambitious, invaded Egypt, and took and held possession of it for six hundred years, with the exception of a short period: these were called "the shepherd kings," the Pharaohs of Egypt. Egypt was in its highest glory during their usurpation. It was then that it reached its greatest attainments in the arts and sciences. But the descendants of Ham, through Cush and Nimrod, soon began to send out their colonies along the Mediterranean, and to the north of Greece and Italy, and in time mingled themselves with the earlier settlements of Japheth,—until they became the Germans, Gauls, Celts, and Saxons of history. At length they took possession of the isles of the north, and became our ancestors—the Anglo-Saxons of England.

JAPHETH AND HIS DESCENDANTS.

The sons of Japheth, according to Moses, were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. "By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations." The isles of the Gentiles were all those lying in the Mediterranean and Archipelago,—comprehending, indeed, the whole of Europe, which is surrounded by islands. Javan seems to have been the most prominent of the sons of Japheth, giving name to the first inhabitants of Greece, who were called Javanites, and afterward Jaonites. But Moses tells us that in Noah's prophecy over his sons he declares "God shall enlarge Japheth, and he shall dwell in the tents of Shem." We have seen that Asia, or a large portion of it, was assigned to Shem; but Japheth was to be enlarged, and dwell in the tents of Shem. This was fulfilled in the fact that all the northern parts of Asia,—that is, Tartary and Siberia,—were settled by the descendants of these, and that many of the Chinese are supposed to be from these settlements. To this we may add, the high probability that many of the North American tribes came from those who crossed over the narrow strait which divides the North of Asia from America.

Having presented this geographical and historical view of the dispersion and settlement of mankind, as set forth in scripture, let us see how other histories and traditions confirm the same. We have already adduced some passages from Berosus and other ancient writers. To these we add the following.

Among the Greeks, Chronus, their ancient god, who could have been none other than Noah, or Adam reappearing in Noah, divided the whole earth between his

three sons, Jupiter, Neptune, and Pluto. Plato mentions an ancient legend, that the gods formerly divided among these the whole earth. In the oracles of Zoroaster the Persian there is a similar tradition, except that the division is ascribed to Nous or the Intelligence,—that is, Noah, the father. In the Hindoo mythology we read of three worlds, under the god of the ark, Siva, which are supposed to be the three quarters of the earth,—Europe, Asia, and Africa,—under the three sons. There is one country mentioned in scripture whose name belongs to several different places, and on which a few remarks are called for. It is that of Ethiopia. The name is derived from Ethiops, one of the names of Jupiter, the son of Vulcan. Concerning the Ethiopia which lies between the Tigris and the Euphrates, or what is sometimes called Mesopotamia,—that is, *between rivers*,—Stephanus, of Bysantium, says, “Ethiopia was the first established country in the world, and the people who first introduced the worship of the gods and who enacted laws.” They are a branch of the Cushites, and the same with the Sythæ, or Sythians, of whom Justin said, “The Sythæ were ever esteemed, of all nations, the most ancient in the world.” Situated as Asiatic Ethiopia was, it must have been the most ancient of nations. There was another in the south of India called Ethiopia, whose inhabitants are black, though distinguished from Southern Africans. Ovid, in his fable of “Perseus and Andromeda,” represents Perseus as stealing and bearing away Andromeda from thence :

“Andromeden Perseus nigris portavit ab Indis.”

There was another Ethiopia in Africa, from which the whole of it, or a large part of it, was called. Strabo tells us of a tradition among the people of Tartessus, opposite to Spain, that the Ethiopians,—those from Africa,

I suppose,—once traversed that region of Africa quite to its western limits, and that some of them came and settled at Tartessus ; others got possession of different parts of the coast ; some lived near the island of Erythea.” An ancient writer says,

“ Upon the great Atlantic, near the isle
Of Erythea, for its pastures famed,
The sacred race of Ethiopians dwell.”

Homer, in his “Odyssey,” alludes to some in Mauritania,—a region of Africa,—as Ethiopians, and in stature the largest of any nation known to him.” Eporus says that “The family of the Ethiopians seem to me to have established themselves from the winter tropic in the East to the extremity of the West.” Strabo also speaks of them as extending “in a long line from the rising of the sun to the going down of the same.” Who is not reminded of that beautiful and most encouraging passage in one of the prophets—“From the rising of the sun even unto the going down of the same, my Name shall be great among the heathen, saith the Lord of Hosts ; and in every place incense shall be offered unto my name, and a pure offering ?” And how it enlarges our minds, when we read or hear the promise “Ethiopia shall stretch out her hands unto God,” to think of a country stretching from India on the Pacific, to Mount Atlas on the Atlantic, across two continents, and from Gibraltar, or the Pillars of Hercules, to the Cape of Good Hope, stretching out her hands in supplication or thanksgiving to the Lord for the gospel !

In relation to that part of the scripture which speaks of Canaan as being the portion assigned to the descendants of Shem, but being seized upon by those of Ham, we adduce the following testimonies : Eusebius says, “Canaan, the son of Ham, was guilty of trespass and innovation upon

the allotment of Shem, and took up his habitation there contrary to the commandment of God." Syncellus says, "The sons of Shem made war with the sons of Ham about the boundaries of Palestine."

On the subject of the confusion and multiplication of languages at Babel, I have, in other parts of the book, alluded to traditions among the ancient nations bearing upon and confirming the Mosaic account. As to what was the one speech of which Moses speaks, or one lip, as it is sometimes rendered, which was certainly the language of Noah, and probably of Adam and the whole antediluvian world; and as to the number of languages at Babel, —I state the opinion of Sir William Jones, one of the greatest scholars and linguists of his day, who spent many years of his life in India carefully studying the Eastern languages and mythologies, and contributing largely to the volumes of "Asiatic Researches" published by the society of which he was president.

After digging into the roots of various languages, and tracing all their stems and branches, and comparing them together, he concludes that there were only three languages, from which all the rest sprung as dialects. These three he says are so essentially different in grammar, words, and construction, that neither of them could have been taken for the other.

Mr. Faber says that if the original language given by God to our first parents, and preserved until the dispersion, had been continued, and two others had been added, the effect would have been the same,—that is, confusion of tongues would have ensued. May not all, in some degree, have been drawn from the original one, and yet so varied as to answer the divine purpose?

It deserves to be mentioned, as one of the additional testimonies to the truth of scripture, that the laborious researches of eminent linguists, since the death of Sir Wil-

liam Jones, have continued to confirm his opinion. These have shown that the resemblance between all of the languages upon earth is such that they must have come from a very few which began to be used soon after the dispersion from Babel. Previous to that time, we have the testimony of scripture that all were of "one tongue, or lip."

CHAPTER XVIII.

THE RELIGIOUS OPINIONS AND WORSHIP OF THE DISPERSED IN ASIA.

THERE have been and perhaps are still those who think that the confusion at Babel was rather a confusion of opinions and doctrines than of languages, by which God defeated their design of doing some great thing which displeased him; that he sowed discord among them, and prevented them agreeing on any plan. The sacred narrative seems to contradict this, and tradition is in favor of the more general and literal construction put upon it. And yet it is highly probable that there may have been considerable diversity of opinion as to the religious system and worship to be established, however they might agree upon the main facts of their history, and the chief object or objects of their worship. If, as is most probable, this event occurred soon after the death of Abraham, then must we believe that false views of religion and improper adoration of some persons called gods may have existed before the building of Babel, as we find him and his father Terah seeming to yield to it. It may have begun before the descendants of Noah left Armenia and settled in Shinar. How long they were taking their journey, by slow movements, as the Israelites from Egypt; how long they dwelt in the plain before engaging in the work, is not known, and therefore we cannot decide positively on the subject. Very ancient traditions speak of

two sects before the dispersion, called *Sythism* and *Ionism*,—the one exalting the male, the other the female principle in nature,—the one disposed to exalt the great father, the other the great mother of the human race, for both were then very highly honored, if not worshipped.

What other various opinions or systems may have existed, if division had already begun, we know not, but certain it is that the earliest accounts since that time refer to religious differences.

We read at the present day of the two great sects in the East, called Buddhists and Brahmins, little thinking of their very early origin, and of their wide extension over all Asia, Europe, and Africa, and of their translation into America with the first colonists; and also of their perpetuation for a long time in our country, perhaps their continuance to the present time in some places. Those sects did indeed divide the whole world for a long time, though some modification of their tenets and some additional objects of worship took place in different countries. Since Christianity took possession of Europe and a portion of Asia, one of these sects, Brahminism, has greatly declined, by comparison with the other, Buddhism. The latter greatly predominates throughout all Asia, though the former is still zealous for its peculiarities, its superior orthodoxy and antiquity. The nations of Europe were once attached to one or the other of them, though gradually modified in Greece and Italy by the introduction of practical and philosophical principles.

These sects, probably, as some think, issuing from Babel, spread themselves rapidly over Asia and a part of Europe. If it be asked wherein they differed, it will be difficult to give an answer to the question,—as difficult as to say wherein some Christian sects differ. The deities whom they worshipped, though called by different names, according to the various languages which came to be

spoken, were the same. Sir William Jones, in a learned article, establishes, beyond controversy, that all the leading deities of Europe, Asia, and Africa were the same, being none other than Noah's family in the ark. Various other learned mythologists have also established this. Other deities and objects of worship have been added, but these are the great deities of the pagan world, except the ineffable First Cause, who is scarcely worshipped at all. The Brahma and Buddha of India were the same with the Jupiter, the Bacchus, the Dionusus, the Taut, the Hu, the Woden, the Hercules, and others of Europe, Asia, Africa, and America; therefore there was no difficulty in introducing their worship, their system, and priests. As Noah had three sons, and was said to triplicate himself into them; as Saturn triplicated himself into Jupiter, Neptune, and Pluto; so Brahm divided himself into Brahma, Vishnu, and Siva,—and Buddha into Ismara and others. In proof that the great objects of their worship were the same, there is a common festival or adoration, when the various sects of Brahma and Buddha, which never mingle together at other times and places, but are quite bitter towards each other, meet in perfect friendship, kneel side by side, and know no difference. This is the dreadful feast of Jagan-Nath, or Juggernaut, at Orissa in India. The meaning of Jagan-Nath is "The Lord of the Earth"—their great common Lord. This has been called the centre of their great theological unanimity. Immense numbers come up to this, annually, from all parts of the land, both Brahmins and Buddhists. Not only the image and character of Jagan-Nath, but other deities whose images are with his, point to an identity of religion. This worship is, like much other in the pagan world, a mixture of obscenity and cruelty. It is indeed none other than a renewal of the worship of Baal and Moloch and Astaroth in Canaan. And all these were none other than Buddha

and Brahma, with their triads,—in other words, Noah and his three deified sons. All who would wish to be fully satisfied on this point would do well to examine the works of Faber, Bryant, and many others who have written in relation to it.

Mr. Harcourt, in his learned work on the deluge, says, "Amid all the wantonness of polytheism, some very intelligible hints remain, that the real objects of their multiform idolatry were only few, and those their earliest ancestors." The doctrine of the transmigration of souls, which prevailed from the Indies to the British Isles, being taught equally by the Brahmins and the Buddhist priests and the Druids of Gaul, was a great bond of union helping to unite the world in one common religion.

But that there should be disputes on a subject of such great importance as religion, it is most reasonable to suppose. There were such before the deluge, between the sons of God and those who corrupted religion, and the latter at length prevailed and produced a general apostasy. There were controversies among the patriarchs after the flood, when idolatry began to encroach upon the true faith. So were there among the Jews, when many of them forsook the law of Moses and the true worship of Jehovah, while others continued steadfast. So also was it with Christianity, when some began to relapse into semi-paganism. So doubtless after the dispersion there may have been more of the true knowledge of God with some sects than others. At this distance of time it is impossible to form any probable opinion as to the comparative orthodoxy of the two great sects now spoken of. The Buddhists, who were most zealously espoused by the descendants of Ham through the line of Cush, appear to have been more disposed to worship Noah under his astronomical character,—the Ram. The temples of the sun were chiefly dedicated to Jupiter Ammon,—that is, Ham. Others were much

opposed to these *fire-worshippers*, as they were called, and preferred to worship Noah as the god of the ark; being called Arkites. At an early period, when the descendants of Misraim, son of Ham, had possession of Egypt, when a more primitive religion prevailed, the worship of the sun was not established there. Diodorus Siculus tells us of a certain king,—a worshipper of the sun,—who had inscribed on one of his temples an imprecation upon Cneph, the ancient Egyptian king and god, thus showing the opposition between the two systems. But after the shepherd kings,—who were worshippers of the sun,—invaded Egypt and took possession of it, great changes took place in their religious systems and worship. In the time of Joseph they worshipped On, or the sun, though doubtless connecting with it that of Osiris, supposed to be the same with Noah. Other nations, though forced to worship the sun by the superior power of their conquerors, who were his worshippers, would curse him when rising and setting, and even while engaged in the act of worshipping him. It is believed that the ancient mysteries partook much more of the Arkite school,—all of their ceremonies and hieroglyphics relating to Noah in connection with the ark and deluge. We read of a great contest between the Arkites and the Fire-worshippers under the lead of the first and great Hercules, who was an Arkite, about the oracle of Delphi, which was rich in treasures. We read also of a contest between the Arkites and Prometheus and his followers. He is supposed to be the grandson of Noah, and to have been the first to erect fire towers. We read much in ancient history of the wars of the Titans, which must refer to the religious as well as political wars of the worshippers of the sun, or Titan, who were chiefly the descendants of Ham through Cush and Nimrod. These were the giants of the postdiluvian world, as will appear when we come to speak of ancient Europe, where their greatest feats

were performed. We cannot omit some mention of them, however, in speaking of Asia, the southern part of which was settled at first by the descendants of Shem, and the northern part by those of Japheth, but whose middle part,—along the great range of mountains,—was taken possession of by the Cushites or Sythians, and whose ambitious and warlike character was such that we find them ever mingling with the others, and dictating laws and religious worship, probably being the priests and warriors of the others. To them, by general consent of historians, is ascribed the establishment of caste in India, Persia, China, and most of Europe, an institution which gave the chief character to these countries in ancient times, and still is the most prominent and most injurious feature in some of them. The Cushites, or Sythians, as we see from Strabo and others, profess to be the most ancient people upon earth, and boast themselves against the Egyptians with their high claims. When settling in India or Hindostan, and establishing caste there, the Cushites or Sythians claimed divine authority for it. They declared that it was given to them by the god of the ark, among other regulations found in a book contained in the ark. The name of Noah with them was Mahabab. The book was called Mahabab's "Book of Regulations." The book which they profess to have thus gotten is still extant, and was examined by Sir William Jones, who declared it to be the same with the "Institutes of Menu," which also claims to be of the same origin. Sir William Jones has translated the book of Menu into English. It contains many excellent rules for government, and establishes the different orders or castes, giving great power to the parents. He thinks this book of Mahabab the same with that of Menu, and that it was carried into Egypt and there called the book of Taut, or Thoth, which contains the same division into castes. The priests and soldiers in both, as in all other countries where the de-

scendants of Cush prevailed, had immense controlling power. Sir William thinks that these were the same with the celebrated laws of Minos, or Meros, in Crete. The identity in respect to the priesthood in all countries is another proof of the common origin of religious institutions, when the people were all assembled at Babel. Pythagoras, who spent forty years in travelling through different countries, declared that he received the same instructions from the Druids of Gaul, the Magi of Persia, the Brahmins of India, and the priests of Egypt. Who but must feel the force of this testimony?

THE RELIGIONS OF ASIA.

Having taken this general view of the religious sects which sprang out of the dispersion or followed it, I now take the different quarters of the globe, according to their probable settlement, and in pursuance of the design of my book, will select such things in their religious history as will serve to establish the scriptural account of man.

As Asia was the cradle of the human race, the favored spot of all God's visits to the earth, and as the first-born of Noah was assigned his portion on this continent, we will begin with it. Of the land of Judea, usurped, and for some time held by the denounced son of Ham, we shall say nothing particular in this place, as the scriptures are so full of its history, and as we have so frequent occasion to mention it elsewhere. Neither shall we dwell on Phœnicia, Persia, or Chaldea, having so often referred to them, and quoted from Berosus, Sanchoniathon, Herodotus, and others concerning them. We will rather follow the descendants of Shem and Ham into Eastern Asia, and see what the Hindoos and Chinese will furnish us in aid of our endeavor to prove the divine origin of our holy relig-

ion from their tradition and worship. We shall derive our information chiefly from the volumes of the Asiatic Society, which has for many years employed the ablest of scholars in searching into the literature and mythology of the East, and especially from the learned articles written by its able and excellent president, Sir William Jones, who spent so large a portion of his life in India. In his universal reading, struck with the resemblance between the religious history of all nations and the identity in the character of their gods, however different their names, (which of necessity must be, in consequence of the diversity of languages, the same god having as many names as there were languages,) he has written an article, already mentioned, showing the identity of the Eastern and Western deities. Old Janus at Rome, the oldest of kings and gods, has one in Hindostan minutely answering to him. Old Saturn, of Greece, has a striking counterpart in Satyawater. Ceres, the daughter of Saturn, has her counterpart in one called the goddess of Abundance among the Hindoos. These are only specimens of his comparative view. The Indians, he says, believe that water, or chaos, was first created, according to Moses' account. As to the first Cause of all things, about which so much has been said by philosophers and mythologists, the Hindoos called the first inclination of the godhead to diversify himself, by creating worlds, by the name of Maya. Some, as we have said, called it Sugacious Love, reminding us of St. John's definition, "*God is love.*" As to the ancient Jupiter, who was before all others, —not the son of Saturn, but of unknown parentage,—“The Life Giver,” “The Father of gods and men,” or, according to Orpheus, the Jupiter who produced the earth, and gods, and goddesses, and men, the Abyss and Emporium, Sir William says that he answers well to the Brahm of the Hindoos. He doubted for a long time whether their *Vecla*, or sacred books, were

extant, but at length obtained and translated many of them.

The Puranas are also sacred books among the Hindoos, consisting of prayers and holy maxims. The following is an extract from one of these books :

DESCRIPTION OF THEIR FIRST DEITY.

“Even I was, even at first—not any other thing existed ; that which exists unperceived, supreme ; I am that which is, and he who must remain I am.” In his Treatise on the Mystical Poetry of the Hindoos, Sir William gives us some interesting specimens. The following is from the Poems of Hafis : “In eternity, without beginning, a ray of thy glory gleamed, when love sprang into being, and cast flames over all nature. From the moment that I heard the divine sentence, ‘I have breathed into man a portion of my spirit,’ I was assured that we were his, and he ours. Oh ! the bliss of the day when I shall depart from this desolate mansion ; shall seek rest for my soul ; shall follow the traces of my beloved !”

The following is from one of their Vedas, or Purānas : “Originally there was soul only. He thought, I will create worlds. So he created worlds. Then, I will create guardians of worlds. He framed out of the water an embodied being. He showed him to the deities whom he had made. They exclaimed, Well done ! Oh ! wonderful !” Other contributions to the volumes of the “Asiatic Researches” deserve to be mentioned. Francis Buchanan informs us that they call the universe Logha, which signifies succession,—production and reproduction,—being successively destroyed by water, and fire, and wind, and restored again. To this we may add, that the Hindoos, as well as the mythologists of the West, say that at every renovation of the world

the same events take place, the same heroes appear. Buchanan says, as to their views of transmigration, that they believe the soul perishes with the body, and that out of the same materials another body arises, which becomes either a man, an animal, or something else, and that such changes take place in one or more worlds, until they reach the most perfect of all states, which is a kind of annihilation, free from all suffering and death.

Mr. Colebrook, a writer in the "Asiatic Researches," gives us the following account of the Hindoo sects: "Five great sects exclusively worship a single divinity. One recognizes the five divinities which are adored by the other sects respectively. But the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other divinities on particular occasions only. Even they deny the charge of polytheism, and they repel the charge of idolatry. They justify the practice of adoring the images of celestial spirits, by arguments similar to those which have been elsewhere employed in defence of angel and image worship." Mr. Patterson,—another writer on the Hindoo religion,—thinks that it was founded at first on pure deism, but in order to comply with the ideas of the multitude, they personified the three great attributes of God,—his Almighty power to create; his providence to preserve; and his power to annihilate or change what he has created. Therefore they worship Brahma, as creator; Vishnu, as preserver; Siva, as destroyer. This, however, led to divisions and wars which long disturbed the whole land. To this, he adds a very just remark: "The mass of mankind lose sight of morality in the multiplicity of rites; and as it is easier to practise ceremonies than to subdue evil passions, ceremonies gradually became substitutes for real religion and usurped the place of morality and virtue." Such was emphatically the case with Hindostan and Egypt, which

ever had much intercourse with each other, and adopted the same principles and customs. The change in the names of the gods was all that divided them, and this the diversity of languages required. The worship of animals was such, in both countries, that their very excrements were sometimes feasted on. Everything that had life,—whether animal or vegetable life,—was supposed to have something of the deity in it, and was worshipped. Eating animals alive, as well as their excrements, was practised. Wherefore it is said of Orpheus, the poet, “*Cœdibus et victu fœdo deterruit.*” I conclude on the subject of the Hindoo religion, by referring to one topic which makes a prominent feature of it, and which ought to be properly understood. I mean the avatars, or manifestations of the deity in human form. A Mohammedan writer, who believed in it himself, said that “The divinity existed in Adam, and was transmitted through him to Noah, and so on, through kings and great men of different countries. Various countries,—such as Egypt, Hindostan, and China,—had their dynasties of kings, gods, and demigods reigning over these. The higher we go in the histories of nations, the more we read of the gods and demigods, or avatars and manifestations of the deity.” This, indeed, is the history of the gods of the heathen to the time when Julius Cæsar and Augustus were aspiring to be worshipped, sometimes even during life. So it was with Nebuchadnezzar, and Darius of Persia, who required public worship of their people. This explains what is meant by Vishnu of Hindostan being the ninth avatur, or manifestation of God. He was Noah, the ninth from Adam who received divinity from Adam, through a line of patriarchs and kings before the flood. It is easy thus to account for the numerous Jupiters, Herculeses, and Apolloses in pagan history. Strabo says there were three hundred Jupiters and forty Herculeses in his day among the gods, all from one of each

name. No wonder that Ovid should speak of the *turba* or rabble of gods in his day.

A few remarks on China will close this chapter. Sir William Jones says they designate their country "All that is under heaven," that is, "all that is valuable on earth." Another title taken to itself is the "Celestial Empire." Of its first settlement different opinions prevail. Some derive the first colonists from Tartary, others from India. Sir William Jones inclines to the latter. Others believe them to have come from both countries. Their great Confucius acknowledges the difficulty of settling the question. Their priests and religion were certainly from India. Their hieroglyphics were not from Egypt. They certainly had a knowledge of the deluge, and believed in a Supreme God. Before the time of Confucius they believed in genii and tutelary gods, and offered victims and sacrifices on high places. The morality of Confucius is certainly of a higher order than that of any other pagan writer. The doctrine of forgiveness of injuries is emphatically set forth, and the practice enjoined.

The following, on the religion of China, is from a recent work by a Mr. Murray :

"The belief in an almighty superintending power, under the name of Tien, Heaven, or of the great Shang-ti, with sacrifices offered on certain high occasions in his honor, comprehends almost the entire circle of orthodox faith and observance."

But the charge of direct atheism, which has been brought against the primitive religion of China, seems to be without foundation. Some very unintelligible speculations indeed, said to be derived from the source of the Y-king, refer to a mysterious principle or power called Tayki, which, operating through certain active and passive agents called yang and yin, has given form to the various objects which compose the universe. Still, the Tien, or great

Shang-ti, always appears decidedly superior to the Tay-ki as a being at once moral and intelligent.

Confucius, who founded his system upon reverence for ancient times, and became himself the chief authority upon which the Chinese sought to found their belief, appears to have trodden in the steps of the early sages. We find him uttering the following sound maxims: "Worship the deity as though he were present;" "If my mind is not engaged in worship, it is as though I worshipped not;" "Offending against heaven, there is no supplication that can be acceptable." Still he seems not to have received religion as a principle of action, or even as a sentiment that ought to be made very familiar. Another particular in which the religion of China contrasts not very favorably with the least approved in the pagan world, consists in the imperfect ideas entertained respecting the future state. In certain crude speculations relating to the nature of mind, the souls of the good are represented, after leaving the body, as ascending by their native buoyancy, and mingling with the heavens from which they came. The rites performed in honor of ancestors are accompanied with the belief that their souls still exist, and are sensible of the homage paid to them; yet this tenet is not held forth as the ground of hope or the support of virtue. We have not found in the writings of Confucius any thing contrary to the belief in a future state, yet he nowhere inculcates or makes it the basis of his precepts. The gloom which involved his latter days was in no degree cheered by those hopes of a better world which, even without the aid of revelation, so brightly illuminated the closing scenes of the life of Socrates. Instead of future retribution, the Chinese moralists and legislators endeavor to support virtue by rewards and punishments as administered by divine Providence in the present world. The religionists, however, seem chiefly to have

attracted votaries by holding out to them the hope of prolonging the short span of life on earth by conforming to certain rules, and the application of certain means. The supposed intercourse between the condition of spirits and men, afforded to many the comfortable belief that as they had originally come down from the celestial abodes, they would, after death, reascend, and occupy a more conspicuous station. But to princes and great men these sectaries recommended themselves chiefly by the wild and delusive hope of an earthly immortality, for to those who possessed every good that this world could bestow, its perpetual duration was of all boons the most desirable. That there existed somewhere on earth a fountain possessed of this marvellous and fabled virtue, was a doctrine always held by this visionary sect. In one account it is said, "On the summit of a mountain is a garden, where a soft zephyr blows without ceasing, and agitates the leaves of the beautiful Tong trees by which it is surrounded. This enchanted garden is placed near to the closed gate of heaven: its waters are the yellow fountain which is very sweet and most abundant; it is called the Fountain of Immortality. Those who drink of it never die." Elsewhere it is said, "Life came from it, and it is the road to heaven."

In conclusion, we say, that if before the time of Confucius the Chinese believed in genii and tutelary deities, we shall see in the appendix that after his time they worshipped the manes or spirits of the deceased, and made gods of them, Confucius himself being the chief of them.

APPENDIX.

In the preceding chapter we have chiefly dwelt on the earliest traditionary religions of the Asiatics, especially of the Hindoo and Chinese systems. But to do justice to this part of our subject we must refer to changes taking place in the same, under reformers, philosophers, and priests, as was the case in all countries. Professor Hardwic has devoted a large part of his learned work to the later developments of the Asiatic systems. He admits the very early existence of systems which were at least the foundations or beginnings of Brahminism and Buddhism, which have so long prevailed over all Asia as well as elsewhere. He traces them to a period anterior to the Mosaic dispensation, and thereby admits the probability of what we have said as to religious divisions, even before the dispersion from Babel. We give, in brief, the substance of this learned writer's investigations.

The most ancient and authoritative of the Hindoo sacred books are the Vedas. The Rig-Veda is the most prominent of them, and contains more than a thousand of their canticles and prayers. We find nothing in them of a trinity or triad of gods. The doctrine of one great First Cause was not absolutely banished from the hearts of bards and rishis. But the idea of one God, supreme and spiritual, never formed a prominent article in the early creeds of India. "It retired far off into the background. It seldom operated as the principle of life. It was the feeble and expiring echo of an elder and purer revelation." And even when they uttered this echo, the great being was rather "a nature god, than the god of nature." He was not "a personal, self-conscious being, ruling over nature as his works." "It bordered on pantheism, often passing quite over the border." The Hindoo

deified the elements, and even in the offerings and sacrifices which he presented, he worshipped the deity as present in them, as some among us worship the Saviour as present in the bread and wine of the sacrament. When he offers a sacrifice, he invites his favorite god, and the winds and fire, to come down and taste of his abundance, while the great God of nature appears to be overlooked. Such, in truth, was the case of all the pagan worship. It was lavished on the inferior deities as being nearer to men. As to the spirit and the objects of the Hindoo prayers, "we look in vain for penitential psalms or hymns, commemorating the descent of spiritual benefits." Their prayers to the gods are nearly all for some temporal prosperity, as in Greece and Rome and all other pagan lands. As an exception, one is given in a Veda which reads thus: "Come, thou giver of life, and relieve us, prudent king, from our offences;" and pleads the efficacy of their invocations and sacrifices. "Ye ask and receive not, because ye ask amiss, to consume it on your lusts;" describes the character of pagan petitions.

As to the unity of the Hindoo god, it consisted in all other forms of existence being traced up to him as their head, and are only rays of his glory. "The best conception of the Supreme Being in the highest systems of Hindoo philosophy," says Hardwicke, "are one-sided and imperfect."

"Their belief in one God," says Rammohun Roy, as quoted by Professor Wilson, "was held in consistency with the belief of innumerable gods and goddesses, who possess in their several departments full and independent power. To propitiate them, and not the true God, temples are erected and ceremonies performed."

The Brahmin philosophy saw production and destruction and reproduction throughout all nature; and these were adored as three deities, and constituted the triad of

India. As to the elder Brahm or Brahma, from whom Brahma, Vishnu, and Siva came, he was so far removed from finite, sinful beings, that no temple was erected or victim offered to his honor; nor did the personified Brahma, first of the three emanations, ever attract much popular favor. He, too, was a god afar off. The Hindoos offer sacrifices, not to God, but to the gods, and the worshipper and the worshipped differ only in degree, both being creatures, and both deriving nourishment from the offering. Their sin-offering was an animal slaughtered and burnt, and was the chief sacrifice. This was offered to the whole group of Devas or gods, and perhaps in them to the Supreme Intelligence. It was held that "the worshipper who offered up an animal, duly consecrated, is able thereby to buy off all the deities at once."

As to the fall of man, Mr. Hardwic, ever cautious in admitting proofs of a connection between pagan traditions and scripture revelation, admits that here, as everywhere else that human steps have wandered, there are dim traditions of the fall of man, and distant echoes of some promise of redemption, though they have been exaggerated by some. Their idea of sin is indeed inconsistent with that of the Mosaic account. Their philosophical system holds that man is an emanation of Brahma, and is not chargeable with sin—that Brahma, who made him, is guilty. "Even to this day, the missionary, when speaking of righteousness and judgment to come, is sometimes met with the answer, I have neither sin nor guilt, for everything is wrought in me by Brahma." Such is also the doctrine of the Buddhist, who denies emphatically that the origin of evil is ascribable to any cause except "the mischievous and corrupting temper of man," received by emanation from Brahma; but in the creed of popular Brahminism, the sin of our first parents was traced up direct to the guilt and malice of a tempter, not within us

but without us. That tempter was, in form at least, a serpent. The Hindoo legends, also, which go back to the early ages, very much resemble the account we have in the golden age of other nations, and remind us of man in paradise. The philosophical systems, however, superseded and did away with them all.

As to the method of recovering from the fall, the philosophic Buddhists "make ritual punctuality moral merit." "They lay the emphasis on repetition of texts—invocation of a host of deities—obedience to parents—and mercy to lower animals." The Deva or god who announces the coming destruction, tells how it may be avoided: "Let him assist his parents, respect his superiors, avoid the five sins, and observe the five obligations." The idea of an atonement or substitution had been departing more and more from the Hindoo mind for a long time. In place of this, rigorous penances and daily sacrifices had been gaining ground, until bodily tortures, instead of penitential exercises and works of charity, made up their religion.

As to their avatars, or descents of their gods, their philosophic systems turned the ancient legends into innumerable incarnations. Any one might become a Buddha, or god, by a certain process of fasting and penance and religious observances. Still some legends of the avatur, or incarnation of a great god or king, appeared from time to time. One there was which so exactly answered to the account of Christ in the gospels, that it was suspected of being copied from one of them. Sir William Jones, on careful examination, became satisfied that it was introduced in the first or second century, when Christianity had, according to Eusebius, found its way into India, and modified and improved the moral and religious system of the Hindoos. So considerable was this change, that Mr. Belsham, an English infidel, affirmed that the gospels did not teach a purer monotheism or unity of the Godhead than

do the sacred books of the Hindoos ; which was, however, a great exaggeration. Voltaire tried to prove the same, by publishing an Eastern book full of resemblances to the Christian religion ; but it turned out to be the fabrication of a Jesuit missionary, who wished to propitiate a learned class of Hindoos by showing that to their fathers were known some truths of Christianity. Concerning the philosophic systems of the Hindoos, we may perhaps say, they often bore about the same proportion and resemblance to the ancient legends, from which they were probably derived, as those legends did to original and revealed truth, from which they were perverted.

THE RELIGION OF CHINA.

Still taking Mr. Hardwic for our guide, and condensing his views, we would say as to the metaphysical or philosophical religion of a later period, as we might say of the Hindoo and other systems, that the theories of some of our modern free-thinkers, who are wise in their own conceit, are "little more than a return to long exploded errors, and a resuscitation of ancient volcanoes," which long since prevailed among the speculative religionists of the East. The governing class in China, we are assured, have long been familiar with the metaphysics of Spinoza. They have also carried out the licentious social principle of M. Comte, on the largest scale. For ages they have been what some people of the present day are wishing to become in Europe. But we will give a brief sketch of the rise and progress of their nation and religion. There is reason to believe that portions of her present territory were the seats of thriving and fully organized communities, not less than two thousand years before the Christian era, that is, about six or seven hundred years after the deluge, if we take the mean or average chronology of the

different versions of the Bible. It is true that no authentic records survive later than the sixth century before Christ; but cups of the Chinese porcelain have been found buried in the ancient sepulchres of Egypt. The whole empire seems to have sprung into civilization at one mighty bound, and to have grown into a world of itself. The Middle Kingdom, as it is called, was regarded as the centre of the universe. Their sacred writings were called "The King," or "The Books." Although the Chinese believe in nothing supernatural, that is, in no God who has ever revealed himself to man, still they believe that the author of their sacred books was possessed with an unerring instinct which enabled him to see into the truth of all things. His teachings were therefore infallible. There was also a succession of sages who, by hard study, gradually came to the knowledge of truth. The first of their body, the infallible author of "The Books," was named Fuh-he. Ancient tradition says that he, with seven companions, escaped from a deluge, and thus identifies him with Noah. His first book, called "Yih-King," has much about creation. The second, "Shoo-King," is more historical. The third is "She-King," and has more than three hundred moral odes, in which are mournings over our corruption, and aspirings after a better state.

CONFUCIUS, THE REFORMER.

About the ninth century before Christ, and when great changes in the ancient religion and customs had taken place, arose the great Confucius, who led the Chinese back to the ancient models. "My way of teaching," he said, "is simple. I cite the patterns left us by the ancients." He collected the ancient laws and traditions, and digested them into a system. "The system of

Confucius," says Mr. Hardwic, "though planted in the twilight of the world's history, (about the time of Aristotle,) was not perfected until the twelfth century of the Christian era, when the Magna Charta was obtained in England. The emperor is the centre and moving principle, or main-spring, of the whole. Heaven is present in him. He is the celestial potentate,—the pattern of ideal excellence. "I am one man,"—that is, the only being of the kind. He is also the great high priest of the nation to offer the highest sacrifices, though there are inferior ones to offer the lesser sacrifices. The early emperors sacrificed to the hills and rivers, and the host of heaven. But in these most solemn exercises all is cold and callous. There is no consciousness of personal demerit. It is equally distant from the penitence of the Hebrew and the Christian, and from the asceticism of the Hindoo. Pride and self-complacency characterize the yearly sacrifice of the emperor. The Chinese philosophers affirm that "Every man is, at his birth, in possession of a nature radically good." "Human nature," says a great Confucian authority, "is good, just as water has a tendency to flow downwards." "Water, by beating, may be made to splash over your head, and, by forcing, may be made to pass over a mountain; but who would say that this is the natural tendency of water?" This is the result of some unavoidable connexion with matter, and there is therefore no painful consciousness of guilt; "and as moral guilt is thus unknown to the disciples of Confucius, so neither does he manifest any wish or craving after spiritual regeneration. "Confucius never refers to a pure and righteous God, whose moral law is broken by sin." The chief objects of worship among the followers of Confucius were the spirits or manes of the departed. He himself became the chief object. He was declared to be equal to heaven. The whole empire was dotted over with temples to him. Sixty thousand animals

were provided by government, besides numerous private ones, to be sacrificed to his manes. They allege as a reason for worshipping their ancestors, that they owe their being to them,—standing in the relation of a creature to its Creator. They repair annually to their graves, prostrating themselves on the ground, and offering food to their hungry spirits; for many think that the spirits actually receive nourishment from the subtile portion that is carried to the ground, though in one of their books it is said the meaning is, “That we ought always to have the dead before our eyes, and honor them as if they were still living.” Their parents were considered as the chief ministers of heaven to them. It must be stated that the worship of China, compared with that of many other nations, is pure and chaste. Of late the worship of virgins and chaste matrons has been much on the increase.

As to the belief in one Supreme Being, anything like our God, there is diversity of opinion. Some Romanists sought to propitiate the Chinese by finding an identity between the principles and the god of Confucius and those of Christians; but the Jesuit, Longobardi, denies any such affinity, affirming that during their whole historic period,—whatever may have been in more ancient times,—they never worshipped a supreme spiritual intelligence independent of the visible universe. Mr. Hardwic examines this question thoroughly, and concludes thus: “After threading my way as far as possible among this tangled, and in many points conflicting evidence, I am led to the conclusion that in China, as elsewhere, had lingered from primeval ages the conception of one living, bounteous, and paternal Providence, whose earthly shadow was believed to sit exalted far above his fellows on the throne of the Middle Kingdom; but that, ultimately, this conception was broken and obscured until the unity of God no longer formed the basis of the Chinese creed.” After this

the philosophers took hold of it and made a god for themselves.

Confucianism, or a rival sect of it called "Lao-Tee," prevailed for five or six centuries in China, but in the first century of Christianity Buddhism made an inroad into the empire, and was attended with a most rapid and entire success. Flattering the emperor, it obtained his patronage so far as to be made a state religion, though violently opposed by the followers of Confucius. This Chinese Buddhism is usually called Fohism, which is only another name for Buddhism.

THE MEDO-PERSIAN SYSTEM.

Though this is one of the religions of India, yet, as we have had occasion to notice it in other places, we shall make but brief mention of it here. As to its birthplace, or the birthplace of the nation, the learned differ; and we shall not undertake to discuss the question. The establishment of anything like a Medo-Persian empire was long anterior to some others. The fact of its proximity to the birthplace of the human family, and to the mountain of the ark from whence the world was renewed, and of its being the country whence wise men were led by the guiding of a star to welcome the Saviour into the world, must ever give it a peculiar interest to the Christian. Here did Cyrus, the friend and patron of Daniel, the prophet and historian of the Lord, reign. Here also did Darius, another friend and patron of Daniel, hold his court. Here, on the great rock of Behistan, hundreds of feet in the air, is engraven the history of this Darius, corresponding with that in the book of Daniel.* From the seat of this

* The following is part of an inscription now to be seen on the tomb of Darius, a few miles north of Persepolis, the seat of his empire. It is translated from the cuneiform characters of Persia by Sir Henry Rawlinson. "The great

empire issued decrees from both of these sovereigns, that in every province of their kingdom the God of Daniel should be worshipped. Ancient legends there are belonging to this country, which seem to some to speak of a personal god, called "Time without bounds," or "Uncreated Time," whom philosophy afterwards styled the "Universal Being," regarding him as the personification of eternity, and the basis of all beings. "We are at liberty to argue," says Hardwic, "that faint glimmerings of one only God,—inert indeed, if not impersonal,—but still the primal cause of all things, are discernible here and there in the remains of Medo-Persian heathenism." Ormazd the Good shines gloriously and inestimably above all that were called gods. By common consent, whatever may have been the source of it, whether greater intercourse with the Hebrews, or primeval revelation handed down by tradition, sounder views of God and religion prevailed in Persia than elsewhere. Of the primitive state of man, his fall by the temptation of the evil one in the form of a serpent, as held in ancient Persia, we have already spoken, and shall not needlessly enlarge this supplement by adducing more of the many testimonies which might be furnished.

god, Ormazd, — he gave this earth; he gave that heaven; he gave mankind; he made Darius king. Says Darius the king, — Ormazd, when he saw that the world was heretical, or rebellious, he rendered it subject to my power. By the grace of Ormazd, I have reformed it completely. Says Darius the king, — that which has been done, all of it I have accomplished by the grace of Ormazd. O people! the law of Ormazd, — that having returned to you, let it not perish. Beware, lest ye abandon the true doctrine." Other inscriptions there are, which have not yet been deciphered.

To this we add the following. Among the many interesting proofs of the accuracy of scripture history, after having been questioned, which are furnished by the recent discoveries, we notice the following from Sir Henry Rawlinson. The apparent contradiction between Daniel and Berosus is completely reconciled. "Berosus states that Nabonidus, after being defeated by Cyrus, shut himself up in the city of Borsippa, and there surrendered himself to Cyrus." Sir H. Rawlinson reconciles these discrepancies from the cylinders, (ancient records,) which distinctly state that Belshazzar *was the eldest son of Nabonidus*, and that he was governor of Babylon (and was there slain) when Cyrus took Nabonidus.

CHAPTER XIX.

THE RELIGION OF THE DISPERSED IN EUROPE.

THE isles of the Gentiles, that is, the islands in the Mediterranean and Ægean seas, appear to have been assigned to the descendants of Japheth, and to have been taken possession of at an early period by them. But it does not appear that the continent of Europe was all included in the grant, and that they were restricted to that quarter of the globe, for in the prophecy of Noah it is said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." This was fulfilled in the extension of Shem's descendants into the North of Asia, into Siberia and Tartary, and also a part of China, as it is supposed by some. These were regions adjoining those of Eastern Asia, which were assigned to Shem. The Canaanites were to be subject to both Shem and Japheth, which was fulfilled when the Israelites took possession of Canaan, making many of the inhabitants slaves, and selling many of them to the isles of the Gentiles; and also when the Gauls and Romans conquered Carthage and Tyre, which were colonies from Canaan. When Carthage was about to fall into the hands of the Romans, Hannibal is said to have uttered these words, "*Agnosco fortunam Carthaginis*,"—in which it is supposed he referred to the past life of the wicked people, the Canaanites, who colonized Carthage, and perhaps to some prophecy concerning it.

There are those (among them Bishop Newton) who

think that the words "He shall dwell in the tents of Shem," should be understood as referring not to Japheth, but to God's dwelling in the tents of Shem when he so blessed him by his presence with the Shekinah of the ark, and by his choosing that country for his appearance in the flesh.

Japheth was a highly-favored branch, since from him sprung the two greatest empires of the world,—the Grecian or Macedonian, and the Roman, in which the arts and learning were carried to the highest degree of perfection. The descendants of Japheth also extended their settlements into the North of Europe, occupying all that country now constituting France, Germany, and Austria. But it is to be noted that, as they penetrated into Northern Asia and dwelt in the tents of Shem, so the descendants of Ham soon passed over from Asia Minor and colonized various parts of Greece; took the lead in arms, and architecture, and the priesthood; and not only mingled with the descendants of Japheth in the countries and islands of Greece and Italy bordering on the Mediterranean, but, it is believed, almost monopolized the northern part, being the Gauls, the Celts, the Germans, and Saxons; and in that way became the ancestors of the English, the Scotch, and the Irish. It is certain that they introduced the religion and priesthood of the Druids, which once prevailed all over the North of Europe and the British Isles. The identity of the Druidical system and that established by the descendants of Ham in Assyria and India, cannot be questioned. It is believed that some of the descendants of Ham, probably the shepherd kings, when driven out of Egypt, came over and settled in Greece, bringing with them something of the Egyptian religion and literature. Such being the case, it is impossible to distinguish between the descendants of the two brothers, as they were probably in after times much blended to-

gether. As to those of Ham, through the line of Cush and Nimrod, we know only that Nimrod was a mighty hunter, deeply engaged in the daring enterprise at Babel; but that his descendants, in the various countries into which they were scattered, have been fierce in war and religion,—have been the soldiers and priests, and thus the leaders. Homer, in his “Odyssey,” speaks of Nimrod under the name of Orion, as a man of gigantic make, and always in pursuit of wild beasts. The Greeks called him Nebrod. Many places were called after him. He was worshipped under the title of Belus, at the great temple of Babylon, which was finished by one of the Ninuses some time after the confusion and dispersion.

The Greeks and their religion had more of the ferocious about them than most other nations. This is ascribed in a great measure to the large intermixture of Nimrodism in that country. Originally they were called Javanites, after Javan, one of the sons of Japheth, who first settled in Greece. We know but little of the first state of Greece but suppose that a purer form of religion there prevailed than when the descendants of Ham intermixed with them, introducing more of the worship of the sun and other objects of nature, or after Homer and Hesiod had mingled so many deities with their theology. The general name of the deity among the Greeks was Theoth or Theos, which we translate Theism or Deism. Another name was that used by our Lord on the cross,—El, or Eli, or Eloi, a name adopted in other countries. It is admitted, however, that the early inhabitants of Greece afterwards degenerated and became barbarous. After a time, they and the nations of the East bestowed the name of barbarians upon each other, and used them very freely and not without effect. As to the early Greeks, Plato says, “They brought a mist upon learning, so that it was impossible to discover truth from them;” therefore he sought information

elsewhere, even from the East, from whence it was literally true, as in the time of our Lord, "The wise men came from the East." Plato says the most genuine helps to philosophy came from those whom the Greeks called barbarians.* Athenagoras says that "Homer and Hesiod (who lived about four hundred years before him) first formed the theology of the Greeks, and gave names to their deities. Until that time there had been no representations of the gods, either in painting or sculpture." All the gods of Greece, says one, were originally the sun. "The great heroes were translated to the sun, and worshipped with him." This was probably the case as soon as the descendants of Ham settled there, for they worshipped the sun, and Ham with him. They are called Ammoniaxs, and Jupiter Ammon.

Before we proceed to mention some of the early colonies of Greece, and the names of their leaders and times, we must make one remark, which is important to the right understanding of their history. When their history was written, it always began, not with their first settlement in the different places colonized, but with their great ancestor in the country whence they came, and with some events in his history.

Hence it is that they declare that their first king was the monarch of the whole earth, or of a large part of it; which was true of Noah, Ham, Nimrod, etc., who were called by different names, according to their dialects or languages.

The Greeks were sometimes called Ionians, and were supposed to be a colony from Babylon after the dispersion. Plutarch says, "They were the first who led mankind into idolatry, by introducing the sun, moon,

* Lord Bacon says that the Greek fables "appear like a soft whisper from the traditions of more ancient nations, conveyed through the flutes of the Grecians."

and all the stars as deities." Antiochus says, "They had been instructed by Joannes, one of the giant race,—the same person who, with his associates, built the tower; and who, together with them, was punished by a confusion of speech." Sometimes they were called Hellenes, which was the same with the Ionians.

The Greeks, or a colony of them, were sometimes called Argives, from the ark or ship Argos or Argha, thus tracing themselves to Noah. Sometimes they were called Pelasgi, from Pelasgus, another name for Noah or Deucalion. In one of the ancient hymns of Orpheus we have this description :

"On a high mountain brow
The gloomy cave gave back to light
Godlike Pelasgus, that the race of man
Through him might be renewed."

Another state of Greece was that of the Spartans or Sparti—a word which signifies "scattered abroad." They are supposed to have come into Beotia with Cadmus, when he migrated to Thebes with the people of the dispersion. *Æschylus* describes them as the posterity of those "whom the chance of war had spared, and who were scattered abroad." The term Titans or Titanians, or wanderers, was given to them. The great object of building the tower was, "lest we be scattered abroad;" hence, those who went abroad from Babel were called wanderers. The wars of the Titans were the wars of these wanderers seizing on the inheritance of others. They were called "the giants," "the warlike." Sometimes they were called the *Heliadæ*, or the offspring of the sun,—that is, of Noah and of Ham. The *Meropes* were another tribe or nation of ancient Greece. The author of the "*Chronicon Paschale*" says, "That the *Meropes* were originally concerned

in building the tower of Babel, and were prevented by the confusion of their speech. On this account they had their name of Meropes, because their speech was divided." Meropes was of the giant breed, and supposed to be the same with one of the Heraclidæ. Pindar also speaks of the Deity raining the Meropes—with their great and warlike monarch. The city of Troy, also, is spoken of as the city of the dispersed.

The Colchicans of Pontus were also a superior race. They worshipped Prometheus as a god. The grounds around his temple were planted with trees, and covered with pavilions and fountains. It was also called paradise, or by a name answering to our paradise.

There can be no doubt that all which is said of the race of giants since the flood, whether in scripture or in ancient history or poetry, may be traced to the warlike descendants of Ham, in the line of the mighty Nimrod; and that all the wonderful things in architecture, whether in Egypt or in Greece, are to be ascribed to the daring architects of the tower of Babel. Poetry and romance have of course exaggerated them beyond the bounds of credibility. Homer and Hesiod, and even Virgil and Ovid, have contributed largely to the tradition of monsters in the human form, who never had existence except in the imaginations and fears of man. We do not deny that there was a Goliath in the time of David, and Anakims in the days of Moses and Joshua, of large stature, but not so large as the cowardly spies represented. Men as large as Goliath have lived since his day;—even in our land there have been monsters in size, with dwarfs to stand between their legs. There have been not only individuals, but families and tribes, differing greatly in size from others of the human race. Greece, ever given to the fabulous and the marvellous, has made herself ridiculous in the eyes of the world by her extravagancies, which deserve to be placed

alongside of the "Arabian Nights' Entertainment," and of "Tom Thumb" and "Jack the Giant-Killer."

Some of these are worthy of consideration, because of their connection with history and religion. A small company of the Titans or wanderers settled in Sicily, and established their bloody rites there, living on plunder. But let us see what has been made of it. These are the Cyclops, as they were called, only three in number. Virgil has given an account of one in his cave:—

"Monstrum, horrendum, informe, ingens, cui lumen ademptum."

Here it is that he forges the lightning and thunder for Jupiter. Virgil tells us that they built the great wall which, in the lower regions, divided Elysium from Tartarus.

Homer makes Ulysses visit one of them, who seizes upon two of his men and makes a feast of them. Of them

"He spreads a horrid feast,
And fierce devours them, like a mountain beast."

Now the true history is this: The Cyclopeans were remarkable for their skill in architecture, in every country where they went, and were men of great strength. They builded great temples and towers, which sometimes answered for light-houses on the coast. They had a round window in the upper part, like an eye, such as are put in the gable-ends of houses to this day, and are called "ox eyes," from their resemblance to the eye of an ox. Virgil, speaking of Polyhemus, referring no doubt to the high towers he built, says,

"Ipse arduus, altaque pulsat sidera."

Of his works, one of the ancients says,

"Cyclopum sacros
Turres labore majus humano decus."

THE SACRED TOWERS OF THE CYCLOPS THE GREATEST WORKS
OF HUMAN ART.

The Scholiast, on Statius, says of their architecture: "Quicquid magnitudine sua, nobile est, Cylopum manu dicitur fabricatum." The secret of the cave of the Cyclops in Sicily was this: on a high rock, called Scilla, there was a temple of the Cyclopean priests, where they sacrificed and devoured all the strangers who were thrown upon that coast. Petra was the temple, and the dogs surrounding it were the priests; and the most agreeable repast to the priests was the flesh of strangers. On another part of the island of Sicily were the Lestrigonians, who were, perhaps, of the same race and character with the Cyclopeans—being giants in wickedness. Herodotus, in whose day a story was told of a race with one eye, literally rejects it. The Syrens, of whom Homer speaks in the "Odyssey," lived on the opposite coast of Africa, called Campania, and were also of the race of Ham, through Canaan. Here, also, was a great temple in which women officiated, and sang most enchanting and irresistible songs, with which to ensnare and charm the travellers along the coast. Circe, one of them, says to Ulysses,

"Unblest the man whom music makes to stray
Near the curst coast and listen to the lay,
The ground polluted floats with human gore,
And human carnage taints the dreadful shore.
Fly! fly the dangerous coast!"

There was no fiction in this description of the blood and gore which defiled the temples, in many parts of Greece, where human victims were sacrificed. When an ancient writer speaks of Saturn himself, and Ops, and other deities "devouring their own children," it is easily

understood by referring to the human victims which were offered up to them in the temples.

In the orgies of Bacchus and Ceres, one part of the ceremony was to eat the flesh with the blood. In Crete, at the Dionusiaca, they used to tear the flesh from the victim while alive. According to Ovid, most of the temples of old were courts of justice. Thus he says of the goddess Ceres,

“Prima dedit leges.”

The laws of Solon were engraved in one of the temples at Athens. Proserpine, with Minos, and Radamanthus, were condemned to the shades below, as infernal inquisitors. The priests in the temple were sometimes called *Furiæ*, wherefore an ancient writer speaks of “Proserpine among the furies.” Herodotus speaks of a Prutaniion in Achaia, from which none ever returned who were caught by the priests. The Harpies were also a college of priests in Bithynia. On account of their cruelty they were driven out of the country. They were styled “The Dogs of Jove.” Some of the priests in the ancient temples, as in one at Megara, were celebrated for wrestling and boxing with the *Cæstus*, and obtained victims by challenging and even forcing strangers to the combat. We are told that this even reached America. When the Spaniards came to the Western world they found a custom resembling this. The person about to be sacrificed must engage in battle and be slain. The word *campus* or *campi*, was the space around the temple where the battle was fought, and the combatants were called *campio*. We read also of a monster called *campi*, who was said to have fifty heads of fifty different beasts. This was believed to be a college of fifty cruel priests, who lived on human victims. The old story of a monster or dragon which covers fifty acres, is

interpreted to mean a campus or enclosure containing fifty acres around one of the temples.

We may, in another way, account for the marvellous exploits and travels and reformations ascribed to the herogods of old, in Greece especially. The actions of a whole tribe or colony are ascribed to the great leader of the same. In scripture, the tribes are called after their twelve heads, as Judah, Dan, Reuben, etc., hundreds of years after their patriarchs were dead. The actions of the tribes were credited to the individuals. Wonderful are the accounts given of the travels, conquests, reformations, achievements, and instructions of Osiris, Perseus, Dionusus, Bacchus, Hercules, and others. The journeyings and works of these persons would require hundreds of years, and by many persons associated together, in order to their accomplishment; and many of these are so much alike, according to the tradition, that we must suppose them to be the same characters under different names, according to the diversity of tongues after the confusion at Babel. Noah answers to the description of the leading ones; and his sons and their children, especially Ham and Cush and Nimrod, will represent all the subsequent heroes which make such a figure in ancient history and mythology. But then, we must connect with them the colonies which they settled, in order to justify these feats said to have been performed by them. And as to the accounts given of the marches and conquests of Bacchus, Hercules, Sesostris, Semiramis, and others, we must remember who were the nations overrun and subdued by them. They were petty tribes, under patriarchs called kings, like the numerous petty states of Greece in their infancy, and somewhat like the petty tribes of Africa at this day. What were the kings occupying Canaan in the time of Abraham, when with his three hundred servants he overcame so many; or in the time of Joshua, when Adonibezek had

more than eighty at one time, captives and mutilated. Nimrod may have been a mighty hunter, like some great chieftain in our American forests, because there were so many wild beasts in the uncleared lands of the East, and of course a sparse population of human beings, as is always the case with the savage or hunting state of man. Europe, with its numerous British and Mediterranean and *Ægean* isles, and immense sea-coast, was, of all the quarters of the globe, most favorable for multiplied colonies and independent states, and pirates and robbers, which would furnish material for extravagant fiction and wilder poetry. Herodotus tells us that, even in his time, in one tract along the Hellespont and Euxine, there were thirty different nations. To this let it be added, that learned men believe some of the great heroes of the early times to have been religious leaders who made wars against opposing sects. The descendants of Ham,—the Titans, the worshippers of the sun,—and of Ham or Jupiter Ammon, were especially zealous for their own, and intolerant of others. One of these numerous heroes, going by the name of Hercules, signalized himself by waging war against the descendants of Japheth, (who were the Arkites of their time,) and with his followers made conquests in the Mediterranean, even in the British isles, establishing the worship of Ammon.

The history of the Northern tribes of Europe, both civil and religious, is less known, by reason of their interior position and remoteness from the Mediterranean. We have already said that the Cushites or Scythians gradually encroached upon the Javanites, the descendants of Japheth, and if they did not drive them out of that region, yet became the nobles and priests, and established the Druidical worship—the same with the Buddhism of India. England, Scotland, and Ireland, and all the islands which cluster around them, were brought under the Dru-

idical faith and worship. We have already quoted from their wild poems concerning the deluge, and Woden, and Ceridwen. Even to the days of Ossian there has been a succession of romantic Druidical poets, whose works have been read with interest by the literati and the religious. With all their extravagance, they bear good testimony to the Bible history. Of their temples, towers, caverns, cromlechs, and mounds, we have already spoken. Of the philosophic religions of Europe we shall say nothing now, as these will come under consideration when we treat of the philosophers in a subsequent chapter.

CHAPTER XX. •

ON THE RELIGION OF THE DISPERSED IN AFRICA.

WE come now to what is often called “Degraded Africa.” Many think that the malediction of Noah on Canaan the son of Ham, for the irreverence shown by the father towards Noah, was designed to entail degradation and slavery on the descendants of Ham, in Africa. Others can see nothing but a prophecy of judgment on Canaan, which was fulfilled in the destruction, or captivity or banishment of the wicked Canaanites; and therefore suppose that Canaan must have participated at least in the father’s irreverence.

Traditions and conjectures have ever abounded among the Jewish rabbis and Christian fathers on this subject. We shall not enter on the discussion. Certain it is that all the descendants of Ham were not visited with servitude on account of their father’s sin. Cush, one of the sons of Ham, Nimrod’s grandfather, laid the foundation of two mighty empires, Assyrian and Medo-Persian; to say nothing of the Senthian or Scythian, which preceded them. Their descendants were, and are to this day, the masters of the world,—for the English, French, German, and Prussian, besides the inhabitants of the United States, are descended from them.

A large portion of South and Middle Africa—that supposed to be settled by Phut, one of the sons of Ham—has indeed ever been the seat of the slave-trade; but so have

other parts of Europe and Asia, as all history testifies. The slave-markets on the Mediterranean were supplied with captives, taken in war and piracy, from all quarters of the ancient world, which were settled by the descendants from all the sons of Noah. Even in Scythia slaves so abounded, that on one occasion they rose in rebellion against their masters. "For a time," says Herodotus, "they fought them with swords and spears, and sought to subdue them, but found it hard; when one said, 'While we thus fight them, they think themselves our equals; let us lay aside the sword and use whips, as their masters.' This was successful." A rather improbable story, however, like some others told by Herodotus.

Those from Africa were sometimes preferred as slaves, by the rich and great of Greece and Italy, to those of any other country. If they were the same amiable race as at present, this is not to be wondered at. Still, in the time of Horace there was a reproach resting on them, whether for their color, their state of slavery, or some other cause, I know not.

"Absentem qui rodit amicum
Aut non defendit alio culpante
Ille niger est; Hunc tu Romane cæveo."

One thing is certain, that they were not ashamed of their color, for the great statue of Memnon in Egypt, supposed to be the same with Buddha in Hindostan, is very large and very black. Not only this, but in Hindostan the statue of Buddha is more frequently black than of any other color, though it is to be found of all the shades of color among men; thus showing the universality of Buddhism in the ancient world. It certainly once prevailed through Africa, though not at its first settlement. Misraim, the son of Ham, settled in Egypt, and brought with him, no doubt, a purer form of the religion of Noah.

Phut, it is thought, settled in what was called Ethiopia and Abyssinia, though some think that he afterwards removed to Hindostan, and became the Buddha of that country. Misraim was worshipped under the name of Ethiops, and was supposed by some to have been the first king and god of Egypt, from which name Ethiopia was derived.

But this first form of religion was afterwards changed by the incursion of the shepherd kings from Asia—the descendants of Ham, through the line of Cush and Nimrod—who overran Egypt, and assimilated the religious worship and gods more to the pattern of those at Babylon. Herodotus and Manetho tell us of two descents upon Egypt by the shepherd kings, who drove out numbers of the inhabitants, and enslaved the rest. After holding the country in possession for a long time after each incursion, perhaps five hundred years in all, they were driven out by the natives. It is supposed that Joseph came into Egypt not long after the expulsion of the first race of shepherd kings, and was followed by his father and brethren after some years.

The second race of usurpers oppressed both the Israelites and the natives, and probably made them both unite in building the great pyramids, and the other wonders of Egypt. The shepherd kings were called Auretæ, from the word Aur, the sun, which they worshipped. They settled first in the upper part of the Delta, the richest portion of Egypt. This was the region from whence, after building a city called Abaris, for their defence, they were driven out. Its pastures were so fine, and the climate such, that sheep are said to have had lambs twice a year, and yielded two fleeces of wool each year. This was the part of Egypt that was given to Jacob and his sons, for themselves, their flocks and herds. In the providence of God it had been vacated

in time for their reception. A passage from one of the books of Moses concerning it deserves some explanation. A reason assigned for its selection was, that every shepherd was an abomination to the Egyptians, which might be easily understood if the worst part of the land had been assigned to Jacob; but Pharaoh desired Joseph to choose the best part of the land of Egypt for him. The explanation of the passage is, either that shepherds were an abomination to the Egyptians because of the ill-treatment they had received from the shepherd kings, who, doubtless, had large flocks, or that the Egyptians, who at that time offered no animal sacrifices to their gods, or only certain kinds, with handfuls of corn, frankincense, and myrrh, held in detestation the sacrifices of cattle and sheep which the shepherd kings had been accustomed to offer from their large flocks and herds. Although Jacob had been accustomed to make such offerings to Jehovah, yet we are told that during all their residence in Egypt the Israelites never dared to do it. This explains the demand of Moses that they might be allowed to go three days' journey into the wilderness, that is, to Arabia, in order to sacrifice; pleading that if they should sacrifice the abominations of the Egyptians,—that is, cattle,—the Egyptians would stone them. Although afterwards, and for a long time, according to Ezekiel, Egyptians “became a base kingdom,” “the basest of kingdoms,” and “without a prince,”—that is, a prince of her own,—yet in the time of Joseph they became great, probably when he had the chief place in the kingdom. Though Pharaoh was the leading king, there were others, for the country was divided into many petty kingdoms. It was at that time in Egypt as in Asia, and many other countries:

“In Asia regna voluptissimum sunt
 Urbes singule suos habent reges.”

They were, however, all in confusion, as in the petty kingdoms of Canaan and the small tribes of Africa, and in Europe in feudal times; but Joseph, availing himself of the opportunity furnished him by the seven years of plenty and the seven years of famine, got possession for Pharaoh of all the land, and cattle, and money of Egypt, and made the people subject to him, removing them from one end of the country to the other, changing their cities, and thus preventing all associations for regaining their licentious independence. Such was the case in other countries, according to ancient history.

In relation to the shepherd kings, who took possession of Egypt at an early period and held it so long, the following passage from Manetho, the earliest of the Egyptian historians, will interest the reader: "We had formerly a king named Timmaus, in whose reign, I know not why, it pleased God to visit us with a blast of his displeasure; when, on a sudden, there came upon the nation a large body of obscure people from the East: with great boldness they invaded the land, and took it without opposition. The chiefs of our people they reduced to obedience, and treated them in the most cruel manner; set fire to their towns, and overturned their temples." He then gives an account of six of their kings, "who in succession were always in a state of hostility with the natives, and endeavored, if possible, to root out the very name of Egyptian." The whole body of this people were called Hukos, that is, "royal shepherds." Manetho also refers to the subsequent settlement of Joseph and the Israelites, and their removal. That the first shepherds were fire-worshippers is evident from a saying among them in their worship: "Ill Alla; Alla Ouac, Oubar Alla." That is, "The Sun is God; the great Lord Aur is God."

In relation to the architecture of Egypt, Sir William Jones, in speaking of India, says, "The remains of ar-

chitecture and sculpture in India seem to prove an early intercourse between that country and Africa. Many indubitable facts may induce no ill-grounded opinion, that Ethiopia,—that is, Asiatic Ethiopia,—Africa, and Hindostan were peopled or colonized by the same extraordinary race, that is, the descendants of Ham, through Cush and Nimrod, who overran India, overpowering the descendants of Shem, and took possession of Egypt, driving out or enslaving the descendants of Misraim, the oldest of the sons of Ham.” An ancient tradition also says, that the Chaldeans,—the descendants of Cush,—formerly invaded Egypt, and overcame the priests and worshippers of Canopus, their ancient king and god, changed its religion, and altered its annals. In the time of Joseph and also of Moses, we know that they worshipped the sun under the name of On. In relation to their annals,—the dynasties of their kings and gods,—the utmost confusion exists. Their first kings were called gods; the second race were called demi-gods. As to the immense period of their past existence, that is all fable. We have nothing reliable till we come to the god of the ark and the deluge, and then the resemblance of their history to that of all the nations around is easily established. Their Isis and Osiris are believed by many to be the second father and mother of the renewed race of men, the male and female deities of the ark, called by so many different names in different countries, according to the languages thereof. Ausonius says, evidently referring to Noah, “Ogygia (that is, Beotia) me Bacchum vocat;” “Osyris Egyptus putat;” “Mysi, Phanaecem.” These were only a few of the various names given to the hero-god of the ark.

The names of the kings of Egypt were blended with their gods; Pharaoh, the common name of their kings, is the same with Phree, or God. Tradition, in Asia, says

that Nanash or Noah was at first a mortal, but became a god while he was in the ark.

We have before seen, from the Orphic hymns and otherwise, that the Egyptians had some idea of a Supreme Deity, the creator of gods and men and all things; but they did not like to retain this God in their knowledge, and began to worship the deities of the ark, and the sun, moon, and stars, as emanations and parts of the great Deity. Herodotus tells us that they paid no religious honor to heroes as the Grecians did; that they told him, when visiting Egypt, that their images were only the images of great and noble men, but who were far from being gods; that, at the first, God reigned over Egypt. He speaks of visiting the tomb of one at Sais, "whom I consider it impious to divulge on such an occasion." He tells us of "a great feast at Butastis, where more wine is consumed than in all the rest of the year," seven hundred thousand persons being present. At this sacrifice they all beat themselves violently: "But for whom they thus beat themselves it were impious to divulge." The Egyptians, after a time, it is well known, began to worship every thing in nature, whether in the "heavens above, or in the earth beneath." Pan, or all things in nature, was their deity. Not a plant or flower of the garden, or grain of the fields, or tree of the forest, or fowl of the air, or beast, or reptile, which had the power of propagating its kind, but was a part of the great Creator. Juvenal, in one of his satires, speaks of them as adoring all which grew in their gardens, their fields, and their rivers. Especially did they adore rivers as deities,—the river Nile being the chief river-god because the instrument of so much fertility, and especially because its source was unknown to them.

The Egyptians, like some other nations, divided their gods into two sexes—sometimes combined them into one

hermaphrodite. In the mysteries of Egypt, all the facts belonging to the ark, the deluge, and Noah's family are celebrated in the most imposing manner, as we have already stated in a previous chapter.

Their religion having been, heretofore, so wrapped up in their unintelligible hieroglyphics, has been less understood than that of some other nations. The information gotten by some of the ancient philosophers of Greece and Rome, while residing in Egypt and searching for knowledge, from the priests, has heretofore been the chief source of our acquaintance with the Egyptian theology. The famous Rosetta stone, dug up by Napoleon Bonaparte's soldiers while in Egypt, (now in the British Museum,) with an inscription in Greek, in Egyptian hieroglyphics and phonetic symbols, is proving a great help to the deciphering of the hieroglyphics which have so long shut up the Egyptian literature and theology from the world. The discovery of more of the ancient temples in Upper Egypt, with their inscriptions, will add something valuable, it is hoped, to our knowledge of the Egyptian antiquities. The burning of the Alexandrian library in the time of Julius Caesar, and the ruthless destruction of so many others by the Saracens in the tenth century, has doubtless lost to the world much of ancient lore which can never be restored. And yet we doubt not that the famous school of the Christian fathers in Egypt, reared over the very ashes of the conflagrated library, has done much to recover many ancient fragments of literature; while the establishment of the Christian church all along the northern coast of Africa, converted one of the most barbarous and ferocious parts of the pagan world into a comparative paradise for many centuries. The history of the abominations of the idolatry of Carthage alone is enough to stagger all belief, were it not too well established by undoubted authority, and confirmed by the accounts of other

parts of the pagan world. The cruel rites of Moloch, practised in Carthage, were only a transfer to that place of the abominations of the Valley of Hinnom, near Jerusalem, by the Canaanites who colonized it. In each place children were snatched from their mothers' arms, and thrown into the wide-open mouth of the burning, blazing, insatiable god. Of this we shall have more to say in another place.

The Egyptians themselves, even after the introduction of the worship of the sun by the shepherd kings, were for some time behind the Greeks and Romans in the abominations of their worship. Mr. Bryant says, "The ancient Chaldeans, from whence the shepherd kings received their religion, would have thought themselves and their deities injured by a comparison with them. They doubtless were guilty of idolatry in worshipping the Supreme Deity under any resemblance,—yet there are degrees even in idolatry; they were not so gross in their conceptions or worship as the Greeks and Romans. Their god had no resemblance to Bacchus, the god of grapes; or to Mulciber, the blacksmith. There are passages which show that, in the time of Abraham's visit to Egypt, there were evidences of the true religion. In the time of Joseph the same may be said. His marriage with a daughter of the priest of the sun, and the favors shown to him by Pharaoh, and the respectful language used in relation to the God of Joseph, is a proof of this. Although the prophets are so full of denunciations against Egypt on account of its increasing corruption of morals and the abominations of their idolatry, yet we find kind reference to them, and favoring decrees in regard to them, at an earlier period. Thus in Deuteronomy it is written, "Thou shalt not abhor an Egyptian, because thou wast a stranger in the land of Egypt." And while the Moabites and Ammonites must not enter into the congregation, even to the tenth genera-

tion, the children of the Egyptians might be admitted in the third generation.

To the foregoing account of the religion of ancient Egypt, I subjoin a communication touching its present theology and worship. It is from the pen of my brother, Bishop Payne, than whom no man living is better qualified to afford reliable information.

MY DEAR BISHOP :—I reply, as soon as I have been able to command time, to your kind favor of the 14th inst. It gives me great pleasure to assist you in the work which you have in hand ; especially as it affords me an opportunity to give some reliable account of what has been very little understood,—the mythology of the pagan Africans. You will share in the surprise I felt on the discovery of the resemblance of this system to that of the heathen in all ages, and to some of the great truths of revelation.

I will give the account of this very much in the language in which I received it from an aged Grebo devà, or demon-man : “ In the beginning, God (or Nyesoa,—*nye*, man, *soet*, abiding,—very like Jehovah, the Eternal One) lived on earth among men. Then there was no sickness, no sorrow, no death. After a time, however, Nyesoa let fall from his hands *We*, witchcraft,—or that which causeth death. A woman got hold of this : soon a death followed. Men, dismayed, went to Nyesoa to ask the cause. He replied, that ‘ *We* had fallen from him, and was in possession of a woman. She had caused the death.’ He told them, moreover, that ‘ he would now direct them to a test by which they could ascertain the guilt or innocence of the woman, and others suspected of like crime.’ He showed them the gidu-tree, and directed them to make an infusion of the bark and administer it to the woman. If guilty, it would cause her death ; if innocent, she would vomit it and escape. The woman drank the mixture, and died.

Before this, however, she had succeeded in conveying this mysterious *We* to her children. Thus sickness and death overspread the world. Men became so corrupt that Nyesoa told them he could no longer dwell among them; and he withdrew to heaven. Before leaving, however, he assured them he should always take an interest in their affairs, and that he would leave among them a class of men through whom they could communicate with him. This class are the *deyâbo*, or demon-men."

In this narrative we have the professedly divine origin of *gidu*, or "sassa-wood," reminding one of "the waters of jealousy," and used all through Central Africa as a test of witchcraft and other crimes;—the account, so nearly scriptural, of God's dwelling with men, the introduction of evil by woman, and the *deyâbo*, representing almost exactly Balaam and the false prophets and oracles of all heathen countries;—the idea being, in all these cases, that the daimon of the Greeks,—the *Ku* of the Greboes,—is sent by Nyesoa, or the Supreme Being; and hence the responses or directions of those acting under the influence of these spirits have a divine sanction. The senseless gre-grees or fetishes, therefore, made of horns, wood, or stone, are as potent for good or evil as the nicely chiselled statue of Jupiter, or the image of the great goddess Diana, which fell down from heaven.

Like the Greeks and Romans, too, the Greboes deify their departed friends; assigning them relatively the same position in the future world which they had occupied in this. Thus the warrior is the warrior *Ku*, or demon, exerting a powerful influence over war, and to be propitiated by offerings in time of war, or when it is pending. The trader from the spirit-land exerts an influence over trade, and must be propitiated when it languishes. The rich man, who had his slaves to wait on him when living, must still have them when dead. And therefore, in the kingdoms of

Dahomey and Ashanti, slaves are killed at the death of the masters, to accompany and wait on them in the future world.

The spirits of the departed (in order to eat the food offered to them, and for other purposes) enter into the bodies of animals, which for this reason become sacred. Thus monkeys and even snakes are, in particular places and circumstances, the objects of religious offerings and fear. In strange opposition, however, to the view of the condition of the departed, it is a very prevalent idea that after a certain time the spirits of the departed return to the world in the bodies of new-born children, who, accordingly, by the direction of a *deyà*, receive their names. There is still another class of *Ku*, or demons, with whose origin no one professes to be acquainted. Thus, in particular localities,—generally a remarkable rock or grove,—they are said to have lived from time immemorial, and to have been the objects of worship. Of the idols of the Africans, it is only the larger,—having, in a few cases, some resemblance to a human being,—that are supposed to have a *Ku*, demon or spirits, in them. The smaller kind, worn about the person, are supposed to possess only a sort of magical influence communicated by the *deyà* or demon-man who prepared them.

In the office of *bodià*, theoretically the highest among the people, are many remarkable resemblances to that of the Jewish high priest. The office is hereditary in a particular family. When an incumbent is likely to die, the ring of office is taken from his ankle and put upon that of some member of his family, until an oracle is consulted to know who is to succeed. One of the older members of the family is generally chosen. A day is appointed for his inauguration; the people all assemble; the heads of families now approach and give, in turn, the newly-elected *bodià* a solemn charge. During his administration the seasons are to be propitious; trade is to flourish; witch-

craft and war are to be kept far away. An animal or he-goat is brought for sacrifice. The proper officer taking up the animal, invokes Nyesoa, (God,) the spirits of the dead, and other *Kioi* demons. The animal is killed by being thrown violently against the ground, without mutilation. After being thus killed, the throat is cut, and the blood is sprinkled upon the bodiâ's ear, finger, and toe; also upon the door-posts of his house and public idols within. He is then washed and anointed with oil. He remains in this anointing three days, and then takes possession of the public house prepared for him. That house is always of a long shape, unlike others; it is called *tai-kai*, the anointed house. In it are kept the public idols which are to be fed by the bodiâ, and a fire must be kept ever burning. In this house alone can the bodiâ eat and sleep, except when he may visit a parent town, or the one from which his people have been colonized. When he goes with his people, as is usual, to work on the farms, he must only drink water in the public highway. He may never become intoxicated, nor be guilty of unchastity. He may never weep for the dead, nor take part in a burial, nor take food in town while a corpse lies unburied in it. He has a vote on all public measures; his house is a place of refuge where no one may be molested, whatever crime he may have committed. When the bodiâ, or his chief wife (also a sacred person) dies, no mourning is allowed, and they are buried at night. In case he has died by *gidu*, or sassa-wood, his body must be buried beneath a running stream of water.

I have not been able to find among the Greboes, or their pagan neighbors, the idea of sacrificing as atonement for sin. Their offerings are avowedly to feed their demons. When these demons are said to be angry, and to inflict or threaten calamities, the reason always assigned by the demon-men is, that they are hungry; or that they are dis-

pleased at some violation of political, social, or hereditary rights of families or individuals. Sometimes it is because they themselves have been killed unjustly by *gidu* or *sassa-wood*. And yet the idea of moral purity seems to linger among them. This appears in the law of temperance and chastity for the *bodiä*, and for the *tibawaa*, the next officer in authority to him; also, in the formal ceremony to purify the land from *kaiut*, or pollution after war; and the trial of all married women, to ascertain if they have been guilty of unchastity, when their husbands are going to war. The rite of circumcision is practised by the Mandugos, Foulahs, the large Mohammedan tribes of Central Africa, and some pagan tribes in their neighborhood, or who have been brought under their influence. The right of primogeniture is everywhere acknowledged among the Africans, securing to the first-born son great authority during the life of the father, and succession to his full rights at death. There is a great prejudice against twins throughout the country, on the ground that "the elder will serve the younger."

On the part of the coast near the equator there is a practice which seems to point to infant baptism. The newborn babe is laid on a mat, in the centre of the village or town, and the citizens go in turn to welcome it to their society, and throw water upon it.

Hoping that these facts may answer your purpose, and praying for God's blessing upon all your efforts for his glory,—I remain, my dear Bishop,

Very respectfully and truly

Your Friend and Son in the Gospel,

JOHN PAYNE.

APPENDIX.

Since writing the foregoing chapter, I have examined all that the Rawlinsons, Wilkinson, and Hardwic have communicated to the world of their researches in Egypt, and find what I have stated abundantly confirmed. They unite in testifying that Egypt is no longer to be regarded as the land of useless ruins, and of enigmas not to be solved, but of sculptured monuments teaching ancient history and science. The walls, platforms, pillars, and door-posts of their temples are covered, within and without, with explanatory and historic pictures which the learned are deciphering. No colossus is so great, no amulet so small, but has the name of its owner and some account of it engraved thereon. The earliest sacred books of Egypt were those called "The Books of Hermes"—the ancient Mercury and scribe of the gods, according to their tradition. Even in the time of Clement of Alexandria, they were carried about in the temple of Isis by the priests in solemn procession. They treated on various subjects,—religion, philosophy, sacrifices, medicine, astronomy, etc. One of them yet remains, but that only in fragments. It is entitled "The Book of the Dead." In it are references to the times of the Pharaohs, and to funeral ceremonies.

Mr. Hardwic says, "It is the same with the Egyptian as with the Hindoo; a vague idea of the unity of God lingered in the background of his metaphysical system long after it had ceased to have any practical effect. Fascinated by the mysterious powers and processes of nature, he abandoned the ancient faith in God, and bowed down in adoration to the world above, beneath, and around him." Still, at times he would speak of a "Great Builder," a "Creator of the universe," a "Creator self-created," a "Soul of the sun," a "father and mother of the gods;" but gradually the "bright memory of one

only God faded from the human spirit, and his functions were ascribed to a succession of subordinate divinities which constituted the objects of Egyptian worship." Nature was the highest god of the philosophic priests, while the people brought their offerings to some one or other of the various powers of nature in the form of some image or idol of the deity. Animal worship prevailed in the highest degree in Egypt, because the powers of nature were seen in them. Plutarch, who endeavored to make the best of their religion, nevertheless says, "The greater part of the Egyptians, by adoring the animals themselves as gods, have filled their ritual with subjects of laughter and opprobrium."

Animal sacrifices were offered up in Egypt, says Hardwic, during all its historic period; but it was done out of fear of the hostility of their gods, and to avert their anger. After a time, however, cows and heifers were excepted, as being sacred to their god Apis. To offer them was to offer what Moses called "the abomination of the Egyptians,"—that is, it was an abomination to sacrifice them. The Egyptians, like all other ancient pagans, sacrificed much to the manes or spirits of their ancestors. Especially did they show piety to their parents in this way. With many funeral ceremonies they dedicated their hearts to their parents, as to the "authors of their bodies."

As to a future state, they certainly believed in the immortality of the soul; but when Herodotus says they were the first who taught it, we must take his explanation in order to understand his meaning. "They were also the first to broach the immortality of the soul, and that when the body dies it enters into the form of an animal which is born at the moment, thence passing on from one animal into another until it has circled through all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame and is born anew.

The whole period of the transmigration is (they say) three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians and put it forward as their own." It was, therefore, the doctrine of transmigration,—the mode of immortality,—they taught first, and not the existence of the soul after the death of the body, which was a universal belief.

They were also much given to astronomy. Their chief divinities, says a writer of the first century, were the seven planets and the twelve signs of the Zodiac. With the figure and motion of the earth and the planets it is believed they were much better acquainted than many of the moderns suppose; and Moses himself, being learned "in all the wisdom of the Egyptians," may also have had better views on this subject than are imputed to him, although natural philosophy and astronomy were not among the objects of God's revelation to him.

As to their knowledge of the fall and man's corruption, however long they may have retained correct traditions of it, we in vain look for any evidence of a proper sense of it in their rituals. There are no confessions of innate depravity in their prayers, no appeals for mercy to the great Judge. Theirs was the religion of the Pharisee,—a boasting of self-righteousness. In one of their books there is a form of self-justification in view of the judgment after death, consisting of thirty-six disavowals of sin, the first of which is as follows: "I have neither done any sin, nor omitted any duty." The rest are denials of all kinds of special acts. In embalming the dead bodies also, the embalmer says, in the name of the dead person, "If I have committed any fault during my life, either in eating or drinking, it has not been done on my own account, but on account of these," pointing to the chest containing the entrails.

CHAPTER XXI.

ON THE CANAANITES AND ANIMAL SACRIFICES.

THE land of Judea or Palestine, though set apart for the Israelites who descended from Shem, and according to God's command taken possession of by Abraham, and held for them by Isaac and Jacob until the removal of the latter into Egypt, was chiefly occupied by the descendants of Canaan. The scriptural account of Canaan is as follows: Noah, having planted a vineyard and drank of the juice of the grape, became intoxicated—whether from ignorance of its power to produce this effect, or some other cause, is matter of conjecture. While in this condition, Ham, one of his sons, is supposed to have been guilty of some irreverence toward him; while the other two, Shem and Japheth, sought as far as possible to conceal their father's shame. That Ham was really guilty is nowhere stated, but is inferred from what followed. It is written, that when Noah awoke from his wine, and knew what his younger son—or, as it is sometimes rendered, little son—had done unto him, he pronounced a prophecy, under the inspiration of God's Spirit, in relation to the future history of his descendants, saying, "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

From the fact that the name of Ham is not mentioned in the prophecy, and the one who offered the indignity to Noah is called "his younger or little son," and that all the curses were uttered against Canaan, it has been supposed that Canaan had done something offensive, though it is not mentioned by the historian; and that the servitude prophesied was confined to that branch of the family of Noah. Others, in order to avoid this conclusion, propose an addition to the words of Moses, and instead of reading "Cursed be Canaan," say it should be "Cursed be Ham, the father of Canaan," so as to include any of Ham's descendants; for the prophecy referred to nations yet to be born of Noah. Some there are who, losing sight of Canaan as mentioned in the prophecy, are disposed to think that the weight of the curse rests, and was designed to rest, upon those of Ham's descendants who in time were found in the interior of Africa, and of a different or darker color than the rest of mankind. If these were the only tribes of the human family who had ever been in bondage, and we were justified in so altering the sacred text as to make it read "Ham, the father of Canaan," there would be more plausibility in making this portion of the human family the special objects of the prophecy. But the enslaving of the human species has ever prevailed in many other portions of the world, and in some of them, most probably, before the trade began in Africa, and before the hot sun, arid sands, and burning air of that country had done their part toward impressing the darker hue upon the race. Large portions of Europe and Asia were settled before the interior or South of Africa, the negro country, could have been settled; and the slave-trade was going on at a very early period in each of these countries. It is supposed that Joseph was sold to the Phœnician merchants, between five and six hundred years after the deluge; but he was a descendant of the favored Shem,

and from the land of Canaan. History informs us that at an early period there were marts or slave-markets in many of the islands and cities of Greece, and throughout the Mediterranean, where immense numbers of persons, who were made captives in war or otherwise, were offered for sale. Wherever there was war the slave-trade existed, from a very early period. Now Asia Minor and Greece, which were settled by the descendants of all three of the sons of Noah, were the scenes of the earliest wars and the densest population. Cush and Canaan, two of the sons of Ham, settled in Asia ; while Misraim and Phut went to Africa, where it is probable that (until the last few centuries, since the trade between the coast of Africa and America has been carried on) far more of the descendants of Cush and Canaan have been sold into bondage than of Misraim and Phut, because of the more numerous wars of Europe and Asia.

Had it been the case, as some have perhaps supposed, that African negroes had from the first supplied the slave-markets of Greece and Italy, what numbers would have been found in these countries, during the whole period of their history, even to this day. During the two or three centuries of the African slave-trade with America, how many millions have been settled among us and are with us ? But we read no such account of millions of this race in Europe and Asia Minor. We may further infer the early and extensive existence of slavery in Asia—and that not of the negro race only, if at all—from the language of the Decalogue, in which God, from Mount Sinai, recognized that class, and from the other laws of Moses relating to the treatment of such, and the prohibition of man-stealing. That there were many of the Ethiopians who were in bondage in the time of Moses, who himself married an Ethiopian woman, is, I doubt not, true ; but let me here repeat what I have before said, that

Ethiopia in Africa and Ethiopia in Asia were different places, and the people of a different color. The one in Asia was the first settled country in the world. It lay between the Euphrates and the Tigris, the two great rivers mentioned by Moses, and which, issuing from the garden of Eden, after encompassing a large territory, emptied themselves into the ocean. Babylon and Nineveh, and hundreds of other cities, belonged to that region. It contained the birthplace of man,—where man, as to mind and body, was seen in highest perfection. The other Ethiopia, though sometimes used to denote the whole of Africa, is more properly the interior part, from whence after a time slaves were brought to Egypt and the countries on the Mediterranean, as also to Greece and Rome, where we are told they were preferred to those of any other country. The first of the African race who were carried into Europe and sold as slaves, though of dark complexion, were doubtless not of the darkest hue as in centuries after, when African heat and exposure may have blackened and deformed them. It was not until near the Christian era, that Horace said, in reproach,

“Hic niger est, hunc tu Romane caveto.”

The African color and character may, in some measure, have been traced to the complexion of Ham himself, or the wife of Ham, or to both, or to Phut and his wife. It sometimes happens that, in the same family, one son or daughter may, by comparison, be dark, and the others fair; and let that one intermarry with one of the same dark hue, and settle in a tropical and sickly country, how soon their descendants would become darker and darker, and in other respects degenerate! So may it have been with the African descendants of Ham, without the theory of some, that God, by a miracle, for a special purpose,

made Ham as black as the Guinea negro; Shem, tawney as the Asiatic; and Japheth, fair as the European.

As Bishop Newton has often been quoted in favor of the interpretation which seems to lay the weight of the curse or prophecy on the descendants of Ham in Africa, and to justify the African slave-trade, it is but justice to him to give his statement. He mentions the proposal to alter the text of Moses so as to adapt the prophecy to the case of the Africans, but dares not advocate it. Still he thinks it may be so understood as to embrace the descendants of Ham in Africa, and that the slave-trade fulfils it, though he does not say that it justifies it. On the contrary, his language in condemnation is even offensive to some. "Africa," he says, "was peopled principally by the sons of Ham, and for how many ages have the better parts of that country been under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what wickedness, ignorance, slavery, barbarity, and misery live most of its inhabitants. And of the poor negroes, how many hundreds of them every year are bought and sold like beasts in the market, and are conveyed from one part of the world to do the work of beasts in another!" We must also do justice to Bishop Newton in another respect. He most emphatically maintains that the weight of the curse was on Canaan, and gives us a history of the emigration of the Canaanitish race, not only in the abominations practised in Palestine, for which God cast them out, but also of Carthage afterwards, whither a colony of them went. He quotes the language of Hannibal, when conquered by the Romans, "*Agnosco fortunam Carthaginiis*"—"I acknowledge the fortune of Carthage"—and thinks, with the learned Mede, that Hannibal, a child of Canaan, was in these words uttering the sentiment of the nation, which, while in Canaan, seemed ever to be in fear and trembling,—conscious of being

usurpers, and still regarding themselves as under the curse of heaven. Whoever will carefully read what the scriptures and other histories say of the abominable vices and cruelties of the Canaanites, will not be much affected by the taunts of infidels, who delight to dwell on the severities of the Israelites when driving them out of Canaan, and on the upbraidings of God because they did not drive them out sooner and more entirely. In the ancient Book of Wisdom it is written, "For it was thy will, O Lord, to destroy, by the hands of our fathers, both these old inhabitants of the holy land, whom thou hatedst for doing most odious works of witchcraft and wicked sacrifices, and these merciless murderers of children and devourers of man's flesh, and their feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help; for it was a cursed seed from the beginning."

Referring you to the scriptures for the cruel and horrid rites of the Canaanites, and the Israelites who followed their example, I will adduce some testimonies from other histories as to their conduct at Carthage and Tyre, where they worshipped the gods Moloch and Kronos,—none other than the Baal of Canaan. Mr. Bryant says, "Besides the undetermined times of bloodshed, they had particular prescribed times every year when children were chosen out of the most noble and reputable families; and if a person had an only child, it was more likely to be put to death as being more acceptable to the deity, and more effective for the general good. Those which were sacrificed to Kronos were thrown into the arms of a molten idol, which stood in the midst of a large fire and was red with heat. The arms of the idol were stretched out, and the hands turned upward as it were to receive them, yet sloping downwards so that they dropped into a glowing furnace below. To other gods they were otherwise

slaughtered, and, as it is implied, by the very hands of their parents. What can be more horrid to the imagination than to suppose a father leading the dearest of all his sons to such an infernal shrine; or a mother, the most engaging and affectionate of her daughters, just rising to maturity, to be slaughtered at the altar of Ashtaroth or Baal! Sometimes they embraced their children with great fondness, and encouraged them in the gentlest terms, that they might not be appalled at the sight of the hellish process, begging them to submit with cheerfulness to the fearful operation. If there was any appearance of a tear rising, or a cry escaping unawares, the mother smothered it with her kisses. These cruel endearments over, they stabbed them to the heart or otherwise opened the sluices of life, and with the blood, warm as it ran, besmeared the grim visage of the idol."

But it must not be imagined that the Canaanites and their descendants were the only nation who were guilty of these same cruel sacrifices. Even the Egyptians, who of old, some say, brought no victim to their temples, and shed no blood upon their altars, afterwards brought human victims. The Cretans and Arabians did the same. The people of Dumah, though rejecting images, annually sacrificed a child, and burned it beneath an altar. The Persians burned persons alive. Amestis, the wife of Zerxes, burned twelve persons alive for the good of her soul. The natives of Tauric Chersonesus offered up to Diana every stranger whom chance threw upon their coasts. The Pelasgi, in a time of scarcity, vowed a tenth of all that should be born to them, in order to secure plenty.

Aristomenes, the Messenian, slew three hundred noble Lacedemonians, among whom was the king of Sparta, as an offering to Jupiter. "Of old," says Porphyry, "every Grecian state, before they march against an enemy, implored a blessing of the gods by human victims." Livy

tells us that in the consulate of Emilius Paulus and Terentius Varro, two Gauls and two Greeks were burned alive at Rome. For a long time there is reason to believe that the captives who graced the triumphs of the Romans, were afterwards sacrificed to Jupiter Capitolinus. Caius Marius sacrificed his own daughter in order to obtain success in a battle with the Cimbri. Even Augustus Cæsar offered up three hundred chosen persons on an altar dedicated to the manes of his uncle, Julius Cæsar. The Gauls and Germans entered into no business of importance without human victims, and the Druid priests presided at the cruel ceremony. The places selected for the purpose were dark and gloomy forests, and were held in highest reverence. All the nations of Northern Europe thus sacrificed to Thor and Woden. Harold, a king, slew two of his children to procure a storm of wind to destroy an enemy's fleet. Adam Brimensis speaks of the awful grove of Upsal, where these horrid rites were celebrated, and says, "There was not a tree which was not revered, and as if it were gifted with some portion of the divinity, because they were stained with gore." "These accounts, with many others," says Bryant, "were handed down to us from numerous authors in different ages, many of them natives of the countries which they describe. The like custom prevailed in a great degree in Mexico, and even under the mild government of Peru, and in most parts of America. In Africa it is still kept up. In the inland parts they still sacrifice captives taken in war to their fetishes, in order to secure their favor. Mulgrave says, while in the king of Dahomey's camp, he saw multitudes sacrificed to the deity of his nation. "The sacrifices," says Mr. Bryant, "of which I have been treating, if we except some few instances, consisted of persons doomed by the chances of war, or assigned by lot to be offered up. But among the Canaanites the victims are peculiarly chosen. Their own children and

whatever was nearest and dearest to them, were considered the most worthy offering to their god. If the parents were not at hand to make an immediate offering, the magistrates did not fail to make choice of what was most fair and promising, that the god might not be defrauded of his dues." The Carthaginians, upon a great defeat of their army by Agathocles, imputed these miscarriages to the anger of their gods. Touched with this, and seeing the enemy at their gates, they seized at once two hundred children of their prime nobility, and offered them a public sacrifice. Three hundred more,—being persons who were somehow obnoxious,—yielded themselves voluntarily, and were put to death with the others. The neglect with which they accused themselves consisted in sacrificing children purchased from parents of the poorer sort, who reared them for that purpose, and not selecting the most promising and honorable as had been the custom of old. An ancient poet has noticed this of the city of Dido, in the following lines :

"Mos erat in populis quos condidit advena Dido,
 Poscere cede Deos veniam, et flagrantibus aris,
 Infandum dictu, parvos imponere natos."

These cruel rites, practised in so many nations, made Plutarch debate within himself, says Bryant, whether it would not have been better for the Galatæ or the Scythians to have had no tradition or conception of any superior beings, than to have formed to themselves gods who delighted in the blood of men, who esteemed human victims the most acceptable offering and sacrifice. "Would it not," says Plutarch, "have been more eligible for the Carthaginians to have had the atheist Critias, or Diagoras, their lawgiver at the beginning of their polity, and to have been taught that there was neither god nor demon, than to have sacrificed in the manner they were wont to the god

which they adored. These people used, knowingly and willingly, to go through this bloody work and slaughter their own offspring. Even those who were childless would not be exempted from this cursed tribute, but purchased children at any price from the poorer sort, and put them to death with as little remorse as one would kill a lamb or a chicken. The mother who sacrificed her child stood by without any seeming sense of what she was doing, says Plutarch, without uttering a groan. If a sigh did by chance escape, she lost all the honor which she purchased for herself in offering up her child; but it was, notwithstanding, slain. All the time of the celebration, while the children were being slain, there was a noise of clarionets and tabors sounding before the idol, that the cries and shrieks of the victims might not be heard. "Tell me now," says Plutarch, "if the monsters of old—the typhons and giants of old—were to expel the gods and rule the world in their stead, could they require a service more horrid than these infernal rites and ceremonies?" These were the sins of the holy things among the heathen,—the abominable idolatries spoken of in scripture,—and which some infidels and philosophers would justify as agreeable to the dictates of the consciences of the worshippers themselves, and therefore acceptable to God. These tender mercies of parents who wanted natural affection; this calling good evil, and evil good; this offering the fruit of the body for the sins of the soul, was the religion of ancient pagans, is the religion of modern paganism, is the religion of those "who hope to merit heaven by making earth a hell." "O my soul, come not thou into their secret!"

CHAPTER XXII.

ON THE RELIGION OF THE AMERICAS.

IN the division of the earth between the descendants of Noah, nothing is said in scripture concerning the continent of North America. What was its condition before the flood, whether it was buried beneath the ocean, and raised to the surface by the operation of the waters of the deluge, is not told us and cannot be known. Evidences of its preadamite existence may be found in the bowels of the earth.

The immense bones of animals, and evidences of huge unknown plants, and the masses of coal and other minerals, attest revolutions which could not be effected by the flood. Evidences of the flood may also be seen in the fossil remains of many animals and plants which lie near the surface of the earth, and which may have perished on American soil, or floated hither on the tumultuous waters of the deluge from the old world. Whether any remains of man are to be found I am not able to say; if so, they may have also come from the old world. Tradition is of no service to us in determining this and other things touching America. We read, indeed, of some immense island, called Atlantis, in the direction of our continent, from Europe and Africa, and there is a tradition of a chain of mountains stretching over the Atlantic and connecting the two worlds; but no reliance is to be placed on such accounts. That a commencement of the peopling

of America may have been made within a few centuries after the deluge is altogether probable.

That the art of ship-building was known before the flood, none can question who believe in the Mosaic account of the ark, the largest ship that ever rode upon the waves, and which out-rode the mightiest tempest that ever agitated the great deep. That navigation prevailed before the flood, necessarily resulted from or accompanied it. That ship-building and navigation began again after the flood as soon as any of the human race reached the Mediterranean, the Euxine, the Southern or Eastern Oceans, who can question; and if shipwrecks on islands and foreign shores have occurred, even since the mariner's compass has been discovered, how much more frequent they must have been before.

That some of the settlements in the islands of Europe were the result of shipwrecks, is confidently asserted in ancient history. And when the ancients doubled the Cape of Good Hope from the Persian Gulf, and came around the continent of Africa to the Mediterranean, and sailed along the coast of Europe and Asia, which they most certainly did at an early period, who can doubt but that many vessels were driven by adverse winds across the Atlantic and Pacific, until crews were found increased into nations in the two Americas. Such may have been the method adopted by Providence, in whose hands are the winds and waves, to do his will, for the settlement of the human race in America, even before that (about which all seem to agree) most probable source of supply to the northern portion of the continent, viz., emigration from the North of Asia through Behring's straits into the North of America.

The distance between the two continents of America and Asia does not exceed twenty miles, and a string of islands across this short space renders the passage yet

easier and the temptation to the enterprise yet greater. But a passage from Europe to America has also been proved to be much easier than some have imagined. Even to this day there are those, and persons of some reading too, who believe that Columbus was the first discoverer of America; whereas nothing is better established than the fact that from an early period in the tenth century, exploring voyages from the North of Europe visited various northern parts of North America. The Anti-Columbian Society of Copenhagen, established some twenty or thirty years since, has published to the world a number of volumes containing the reports of these voyages, and of the points at which they touched, with some account of the natives and the productions of the soil.

Mr. Jefferson, in his "Notes on Virginia," says, "Discoveries long ago were sufficient to show that a passage from Europe to America was always practicable, even to the imperfect navigation of ancient times, by the way of Iceland, Greenland, and Labrador." And again: "The late discoveries of Captain Cook, coasting from Kamtschatka to California, have proved that if the two continents of Asia and America are separated at all, it is only by a narrow strait." Mr. Gallatin thinks that "the North American Indians may have been drawn from the old world within five hundred years after the dispersion from Babel." They may have gotten here either from Europe, or Asia. One of our most practical philosophers, Lieutenant Maury, in his admirable treatise on the winds, waves, and tides, has added great force to the hypothesis of Professor Schoolcraft and others as to the early settlement of the North American Indians from Asia. He says, in reply to some questions proposed to him on the subject, that a man with a sufficient supply of provisions might cross the sea, in certain latitudes much south of the straits, on a log, by means of the trade winds and the

equable current in that region. Sir Alexander M'Kenzie tells us "that one of the Arctic tribes believes that its ancestors came from another country, crossing a lake full of islands, where it was always winter." Of another tribe, "they have a tradition," he says, "that they came from Siberia."

Professor Schoolcraft, quoting Voltaire's "Essay on the History of China," says, "They were acquainted with the power of the magnet, and the mariner's compass." Du-hald, in his "History of China," says, "Naval architecture has belonged to the Chinese and Japanese time out of mind." No doubt it did, for they received it from the antediluvians, through Noah and his family. In relation to the early settlement of America, both North and South, we may well assent to the probability of the opinion of one who said that "The foot of man has long since trodden many a soil supposed never to have been pressed before."*

* Sir Matthew Hale thus expresses his opinion as to the changes in the earth and sea. He quotes Ovid as saying,

*"Vidi ego quod fuerat quondam solidissima tellus,
Esse fretum; vidi factas ex quore terras."*

"Some towns," he says, "that were anciently havens and ports where ships did ride, are now, by exaggeration of sand between these towns and the sea, converted into firm land, two, three, and four miles distant from the sea. The delta of Egypt, and all Holland were once under water." He inclines to the belief of the great island of Atlanta, near Spain and Africa, beyond the straits of Gibraltar, and which might almost have connected Africa and Europe with America, and afforded an easy passage between them. Again, he says, "There might have been, in former times, necks of land whereby communication between the parts of the earth, and mutual passage and repassage for men and animals, might have been, which in a period of 4000 years may have been altered; that these parts of Asia and America which are now disjoined by the interfluency of the sea, might have been formerly in some age of the world contiguous to each other, and those spots of ground, viz., the Philippine Islands, and others that are now crumbled into small islands, might anciently have been one entire continent." Much of transplantation, he thinks, was by navigation, either casual, by tempests or contrary winds, or with design. "Navigation is of that great antiquity, that it is difficult to assign when it began to be in use. The ark of Noah was certainly a most exact piece of architecture, and might give a pattern and instruction for vessels of great burthen." "Jacob," he says, "who died 600 years after the flood, mentions ships and havens for ships as things well known.

As to North American Indians, there is something in them so resembling the ancient Jews,—the descendants of Shem, many of whom settled in China as is believed,—that some have supposed they were of that race, and belong to the lost tribes. Nothing certain being known of them since the Babylonian captivity, it is thought they penetrated to the North of Asia, and crossed over to America. Hugo Grotius, and our American, Mr. Boudinot, adopted this opinion, and have written in defence of it. Although the resemblance is acknowledged to be striking in many respects, yet the proofs are not so well made out as to be satisfactory. The pious Cotton Mather, of Boston, used to say, “Our Indians were the ruins of mankind; and although we know not how or when they became inhabitants of this mighty continent, yet we may guess that the devil decoyed them hither in hopes that the gospel of our Lord Jesus Christ would never come to destroy his absolute empire over them.” In this we trust the Evil One will be disappointed; and though but little has been done towards the conversion of this race to that gospel which has brought life and immortality to light, yet we trust that the means which have been adopted and are still used will be crowned with entire success, in God’s good time, and through the influence of his Spirit. Nor was the devil able to prevent their forefathers from bringing to this land, or their children from retaining, some relics of the faith once delivered to the ancient saints, wherewith to answer the infidels of our day, who will not believe that God ever communicated a revelation of himself to the parents of the human race, or any of their successors.

The resemblance between some of the leading princi-

He speaks of an ancient mariner who planted a colony in Greenland in the year 1000, and established the Christian religion there, from whence colonies may now be traced into the northern parts of America. Some migration, he thinks, may have been within three or four hundred years after the flood.

ples and customs and traditions of the Indians and of the old world is too striking not to satisfy the candid inquirer after truth that they must have had one common origin. A late writer among us asserts the identity of some of the elementary conceptions of the primitive nations of the old and new world, and admits that the conclusion, from the many striking resemblances which appear, would naturally be, that their institutions, notions, and monuments are founded on an original connection. This, however, he doubts, rather inclining to the opinion that the similarity results from the uniformity of the human mind and character, which tends to the same results of its own accord. He evidently inclines to the belief that the American families were distinct in their origin, and did not descend from the single pair on the banks of the Euphrates, spoken of in scripture.* Let the reader judge, from what has already been said as to the points of resemblance between the nations of the old world, and what will follow as to the identity between them and many things in the new, whether such a conclusion is not both unscriptural and unphilosophical.

I shall be chiefly indebted for the facts about to be stated, in relation to the northern tribes of America, to the researches of that learned and laborious investigator of their history, Professor Schoolcraft, of Washington, who has been for so many years in the employ of the American Congress for this purpose. In the good providence of God it has fallen into the hands of a sound-minded believer in the Sacred Scriptures, and not into those of a speculative sceptic. Already has he furnished six folio volumes of information touching the native tribes of North America, illustrating the same with plates, which add much interest to the work.

* E. G. Squier, author of several works on the Aborigines and Monuments of North America.

THE INDIAN'S KNOWLEDGE OF THE ONE TRUE GOD.

We have seen how the ancient mythologies of the old world refer to some supreme Numen or first cause of all things, who does not seem to interfere much with human affairs except through inferior agents or deities. We have also seen how different is the Mosaic account of God, whose name was "I AM," or, "I AM THAT I AM,"—the eternal, self-existent God. Now the Indians seem to have come nearer to the Mosaic account than most other nations, though like the rest they have disfigured it by their additions. The name of their god is "Jan," or "The Great I Am." Schoolcraft says it admits of no question that "when properly viewed, the Great Spirit of the Indians is a purer deity than that of the Greeks and Romans, with all their refinement." As far as the great good spirit is concerned, they hold the doctrine of the Unity better than many of the ancient philosophers. The Indian is a believer in the mysterious and the wonderful. To him, the world is replete with wonders and mysteries. Every phenomenon in nature which he cannot explain is the act of God; God is everywhere present,—in the thunder and the lightning, in every sound of the forest, etc. But then he follows the example of the old world by super-additions; he has his inferior deities to do what the great God, —the Great I Am—does not choose to do. He sees these in all the animals of the earth, or in the air, or seas, and they do good or ill to man as they are good or ill themselves. This, of course, fills their religion with superstition, and their worship, like that of the heathen of old, would be given more to the lesser deities than to the great God. As to the practical part of their religion, it is in many respects superior to that of the Hindoos and of the Europeans. They never destroy their children, nor do the widows immolate them-

selves. They never drown their old men, or, in false penance, swing themselves up on hooks of steel. These philosophers of the woods, as they have been called, reasoned very much as the philosophers of Greece, Rome, and Egypt did. They say that God must be in every remarkable thing in nature. "Fire," they say, "must be God, or else it would not produce such wonderful effects." "The Virginia Indians," says Harriotte, "believed not only in the existence of one god, but in the sun, moon, and stars, as subordinate deities. They also believed that the gods were all in the human form,—wherefore they made images of them and offered presents to them." The Indians seem to reason as if acquainted with the history of man at his first creation, saying that "God made him exactly as he ought." He looks back to a golden age; his present life is one of suffering; the next is one of compensation and rewards. He does not believe in future punishment, but hold the same opinion on this subject as did many of the ancient nations and philosophers. His god is exclusively one of kindness, not of holiness. It never enters into his head that justice is one of the attributes of the Deity. He sings his funeral song at the stake with the assurance of happiness to come. The Indians account for evil in very much the same way with many of the philosophers and mythologists of the old world, affirming that the great God is only good. They exempt him from malice, by supposing an evil spirit who is inferior to him. Their pictorial and hieroglyphical symbols represent their Great Spirit, called "Wazatoad," the original animating principle, as invariably good. He is sometimes called Menedo. The evil principle is sometimes called Menedo, and indeed all the malignant spirits are so called. When their god is called Menedo, they use the prefix *Great*. They never call the evil spirit Wazatoad;—that name is only given to the great and good god. This is almost identical with the

Persian doctrine of good and evil, as taught by Zoroaster. The tradition of the Iroquois Indians differs somewhat from this. They say that two great principles or demons, subject however to the great Jan, or I Am, were born at the creation, and are ever opposing each other. To this, let me add that the Comanche tribe of Indians acknowledge a supreme ruler, whom they call the Great Spirit, but say they cannot worship him, he is too far off, but that they can worship the sun, who is between them and the Supreme Being. They are, like many of the ancient philosophers and idolaters, Universalists, believing that they will all go, at death, to a place where they will all be happy. Their funeral ceremonies are much the same with those in Asia. The Indians generally have very false views of the purity and holiness of God, as was the case with their ancestors in the old world. They believe that he is good, but not responsible for or careful of the moral government of the world; that he is not a lawgiver and a judge; that to lie and steal and commit murder are not offences against him. He commits all this to inferior deities, and these are all mixed up together in a kind of chaos. These good and evil spirits are all under the direction of the superior good and evil spirits, and the earth, air, clouds, winds, and trees are always full of them. They are all, whether good or evil, called Manettos. The name Manetto is continually in their mouths, and the things themselves before their imagination. The Indian's religion has much to do with the doctrine and worship of the serpent. In Adams county, Ohio, there is a hill or elevation seven hundred feet long, representing the coil of a serpent; its jaws are widely extended as in the act of swallowing; in the opening is an oval mound representing the "Eastern egg" of Ormazd. Here we have the Persian or Chaldean idea.

I need not speak of the numerous mounds which here, as in all other parts of the world, have been used for the

worship of the sun, and three thousand of which have been discovered in the two Americas.

The doctrine of the transmigration of the soul, so common in the old world, is found also in the new. They believe that many souls pass into other bodies, either of men or animals. They believe also in the duality of the soul. There are two souls to every man: the one remains with the body in the grave, while the other forsakes it; wherefore they leave a hole in the grave, where they deposit food for a certain time.

They have very vague notions about a future state, all being dark and mysterious to them. Many believe they will have the same enemies in that state which they had on earth, and they therefore have their weapons of war buried with them. They know nothing of the Christian doctrine of forgiveness. The destruction and torture of enemies is their glory, their happiness. They have also traditions of the deluge; that the earth was once destroyed by water, and will be again destroyed by fire. The Chickasaws say that the earth was once destroyed by water, and that only one man and two of every kind of animals were saved.

As hieroglyphics and pictorial language or symbols were used in Egypt, and still are used in China, so are they among the Indians, and the labor of the learned is every year deciphering it better, and discovering more and more of the history and religion of the nations who used them.

I make one remark as to the languages of the Indians, which Mr. Schoolcraft and our missionaries have been carefully studying, and into which our scriptures and other books are being translated. It is in America, as in other parts of the world,—examination into the words and grammar of the different nations is continually reducing the number of original languages, and showing the truth

of Sir William Jones' declaration that there would not be found more than three, which were in use soon after the dispersion from Babel, and from which all others have sprung. When we consider that before this there was only one, and that one the tongue of Noah and his sons, and of his antediluvian forefathers up to our first parents in paradise, more force is added to the argument for the unity of the human race, proving that all the nations of the earth are of one blood, descended from those who were made by the hands of God in paradise.

I conclude this chapter with an extract from Mr. Schoolcraft's book, containing two specimens of the Indian character and eloquence, which I am sure will delight the reader. The first is from the last speech of Passaconaway, the chief of the Penacook tribe of Indians, on the Merrimack, in New England, where the good missionary, Mr. Eliot, labored. This celebrated chief became a Christian under Mr. Eliot's teaching. In the year 1660 there was a vast assemblage of the Indians at Pautucket, when, borne down with age and cares, the old Sagamore, at a public feast, made a farewell speech to his people. "Hearken," he said, "to the words of your father: I am an old oak, which has withstood the storms of more than a hundred winters. Leaves and branches have been stripped from me by the winds and frosts; my eyes are dim, my limbs totter—I must, soon fall. But, when young and sturdy, when no man of the Penacooks could bend my bow, when my arrows could pierce a deer at a hundred yards, and I could bury my hatchet in a sapling to the eye, no wigwam had so many furs, no pole so many scalplocks, as Passaconaway's. Then I delighted in war. The whoop of the Penacook was heard upon the Mohawk, and no voice was so loud as Passaconaway's. The scalps upon the pole of my wigwam told the story of Mohawk suffering. The English came; they seized

our lands: I sat me down at Penacook. They followed upon my footsteps. I made war upon them, but they fought with fire and thunder. My young men were swept down before me when none were near them. I tried sorcery against them, but still they increased and prevailed over me and mine, and I gave place to them and retired to my beautiful island of Natticock. I, that can make the dry leaf green, and live again; I, that can take the rattlesnake in my hand as I would a worm, without harm; I, who held communion with the Great Spirit, sleeping and waking,—I am powerless before the pale faces. The oak will soon bend before the whirlwind; it shivers, it shakes; soon its trunk will be prostrate; the ant and the worm will sport upon it. Then think, my children, of what I say; I commune with the Great Spirit; he whispers me now, Tell your people ‘peace, peace is the only hope of your race. I have given fire and thunder to the pale faces for weapons; I have made them plentier than the leaves of the forest, and still they shall increase. These meadows they shall turn with the plough; these forests shall fall by the axe. The pale faces shall live upon your hunting-grounds, and make their villages upon your fishing-places.’ The Great Spirit says this, and it must be so. We are few and powerless before them; we must bend before the storm. The wind blows hard. The old oak trembles; its branches are gone; its sap is frozen. It bends—it falls! Peace with the white man is the command of the Great Spirit,—is the wish, and the last wish of Passaconaway.”

The other passage is from an Oneida chief, Skenandoah, who was a convert to the Christian faith under the Rev. Mr. Kirkland. He took part with the Americans in the war of the Revolution, and lived to the age of one hundred and ten years, and, dying in March, 1816, desired to be buried by the side of his old pastor, that, as he said,

he might be near him in the great resurrection. On some occasion, when a number of persons were present, he uttered these words: "I am an old hemlock; the winds of a hundred winters have whistled through my branches; I am dead at the top; the generation to which I belong have run their course and have left me. Why I live thus long the Great Spirit only knows. Pray to my Jesus that I may have patience to await my appointed time to die."

CHAPTER XXIII.

ON THE RELIGION OF MEXICO AND PERU.

THAT Mexico was settled long before the period supposed by our fathers is now generally agreed. The remains of its ancient buildings and monuments testify to this. Its early and most noted settlers, though not its original ones, came from the northern part of America. By mingling with the primitive ones they may have borrowed some of their religious observances from them; whether they came immediately from the old world, being the offspring of a few shipwrecked ones, or whether they came from South America. Pritchard says, they have a tradition that their ancestors came from the East in vessels or canoes. Mr. John Johnson, agent of our government for the Shawnees, says they have a tradition that their ancestors crossed the sea and settled in Florida. Montezuma told Cortes that there was an ancient connexion between the Spaniards and the Mexicans, only he affirmed that the Spaniards sprung from the Mexicans.

As to the ancient documents and pictorial representations, of which there were many, Pritchard says, "The Spaniards sought for them and destroyed them with the most barbarous zeal and perseverance." Some of these have been more recently discovered, by the enterprise and zeal of travellers, especially of our enterprising countryman, Mr. Stephens, of whose visit to Mexico we shall speak hereafter. Ancient Mexico contained only about sixteen

thousand square miles, (about twice the size of New England,) with every variety of climate and productions. It is not at all wonderful that it became an object of desire to the adventurous North-men of America.

The first of these came in the seventh century, and were called Toltees, a name signifying architects, and justly, for they were the builders of those immense structures whose remains are yet to be seen. They were in America what the Cyclopeans and other architects—the descendants of Nimrod—were in Europe and Asia, and may have descended from them and inherited their skill and ambition.

The Toltees not only built the temples of the Mexicans, but laid the foundation of their religion. Different tribes soon followed them, among whom were the Aztecs, a warlike race. These tribes poured down from the North on the milder climates of the South, as the hordes of Gauls did on Italy. After four centuries the Toltees disappeared, both as to name and nation, and the Aztecs, with some smaller tribes, only are heard of. After a time, their name and the names of the others were all merged in that of Mexicans. The name of the country whence the Toltees came, in the seventh century, was Anahuac.

“The ancient Astees or Mexicans,” says Prescott, in his “History of Mexico,” “had little of the poetry of religion such as marked that of Greece, but resembled the religion of the Orientals, from which it probably sprang.” Their ritual, like that of the Asiatics, was very burdensome. They recognized one supreme being, or *Perfection*, according to their language. He was pure, omnipotent, knowing all things, incorporeal, by whom we live, and the giver of all things. Besides him there were thirteen principal deities, and more than three hundred inferior ones. They also believed in an evil spirit, who was the enemy of the human race. The chiefs of the thirteen principal deities were the Mexican Mars, — the patron of

the nation,—a sanguinary monster, whose altar reeked with the blood of human victims in all the cities of the empire. Prescott says that scarcely any author estimates the yearly sacrifice at less than twenty thousand victims, while some place their number at fifty thousand. Their object in war was to gather victims as much as to extend territory. Therefore they always endeavored to take them alive.

Though they were not cannibals, in the ordinary sense of the term, yet they were so in a most shocking one. They fed on human flesh, not to gratify a brutal appetite, but in obedience to their religion. "Their repasts," says Prescott, "were made on the victims whose blood had been shed on the altar of sacrifice."

But this was not brought to them by the Toltecs, for they had nothing of it. It was superadded to their worship, and came from other sources. It is believed that human sacrifices were not introduced until about two hundred years before the Spanish conquest. Beside the sanguinary god of war—the chief object of their worship—they had twelve other deities, who presided over the different departments of agriculture and the arts, thereby showing the derivation of their religion from the ancient world. Their temples were called "Houses of God," and were solid masses of earth covered with brick. On their tops were the images of their gods. A stone altar was also erected on each one, and on it perpetual fire burned, as in Europe, Asia, and Africa. In the great temple at Mexico there were six hundred altars, in the numerous apartments of which it consisted. Every month was dedicated to some particular deity, and almost every day to some celebration.

This leads me to speak of Mr. Stephens' visit to Central America, and of the ruins of a great temple which he discovered, among rubbish, trees, and bushes. In the

year 1839 he was employed by our government to visit and explore Central America. In the introduction to his book, detailing his labors and researches, he very justly exposes the ignorance of Dr. Robertson in his "History of America," as to the improvements and buildings in Mexico. Dr. Robertson says, when discovered they were in the rudest state of society; that their houses were mere huts, built of turf and mud and branches of trees, like those of the Northern Indians; their temples nothing but a mound of earth covered with grass and shrubs.

Very different is the account given by Mr. Stephens and others. His visit to the city of Copan alone resulted in the discovery of the remains of ancient buildings of massive structure, covered with engravings and sacred hieroglyphics, which show that what their most ancient writers and monuments testify of their former condition is correct. Their architecture is such as ancient Greece and Rome might not be ashamed of. In all human probability, the principles of their architecture as well as their religion were brought from the old world. Their images and pictures all point to Egypt and Hindostan as the sources of their religious creed and worship.

There are many other things in the Mexican history, traditions, and customs, which also encourage the belief of a common origin with the nations of this old world. The method of computing time by days, months, years, and cycles, is the same in China and America. As to time past, they divide it into cycles and periods. Of these there were four. At the end of each of these, by the action of the elements, the human family was swept from the earth, and the sun blotted out from the heavens to be rekindled again. Who does not see in this the successive production, destruction, and reproduction of the world, as in the cosmogony of Hindostan, and Chaldaea, and Egypt? In one of these cycles,—the second,—they have a tradi-

tion of a race of giants who inhabited the earth. This perhaps they may have inferred from finding in the earth those huge skeletons which are now the subject of speculation to geologists. As to the various traditions in Mexico concerning the deluge, Mr. Gallatin's conclusion is, "that they originated in a real historical recollection of an universal deluge which overwhelmed all mankind in the early ages of the world." The Mexicans believed in a future state, and divided men at death into three classes: first, the wicked; secondly, those who died of certain diseases; thirdly, the heroes. Of the wicked, the larger part was to be punished everlastingly. The diseased were to have a kind of negative existence. The heroes were to be exalted to the sun, and there distributed among the clouds, and beautiful flowers, and birds of paradise. They had also a baptism for their children, and a prayer for the new birth,—the doing away of the sin which it had before the foundation of the world; also some good moral precepts, though mixed with others of a silly and brutal character. Here again we see a resemblance between them and those who were initiated into the ancient mysteries, who were baptized, and said to be new-born or regenerated.

Mr. A. G. Mackey, a leading member of the Masonic society, and their chief writer, says, "Among the many evidences of a former state of civilization among the aborigines of this country, which seems to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge, which they are careful to conceal from all but the initiated." The members of one of them claim that their institution has existed from the creation. The times of their meeting they keep secret, and throw much mystery around their proceedings. The most remarkable of these was in the Mexican temple

Vitzliputzly, which was accompanied by secret, severe, and sometimes cruel rites. In one of them the god was seated in a square ark, and had a rod like a serpent in his hand. It is thought that the wandering of the Israelites through the wilderness is set forth.

THE PERUVIANS OF SOUTH AMERICA.

For the history of this deeply interesting country, its origin, its boundaries, its political character, its public roads, its suspension bridges, its underground passages, its galleries cut through rocks, and many such things which almost defy belief, and which even modern inventions scarcely equal, we must refer our readers to the various histories of it, such as Prescott's, Rivero's, and others'. Its religious history belongs to this volume, and that can only be presented in a general way. The striking resemblance between the religion and priesthood of Peru and the religion and priesthood of Buddha, in Hindostan, China, and Japan, strongly inclines those who have examined the subject most carefully to believe that the Peruvians were colonists from some part of Asia, either by voluntary emigration or by shipwreck.

Let us briefly examine their religious system. In the work of Rivero and Tschudi, as edited by Dr. Hawks of New York, we have an account of their ancient belief, before the worship of the sun was set up by Mango Capac, whom he suspects to be a Buddhist priest. According to the best and most ancient account, the supreme being of Peru was called Con, and had no human form or material body, but was an invisible and omnipotent being, who inhabited the universe.

By his word alone he created the world and all things in it, peopling the earth with men, and providing for them all things necessary for their well-being and happi-

ness. Thus, overflowing with the gifts of Providence, the human race for a long time remained happy, until they gave themselves up to vice and crime, and neglected the respect due to Con. Con became enraged, sent judgments upon them, and converted the earth into a barren desert. At length Pachacamack, the son of Con, undertook the government of the world, and renewed everything. The new generations raised a sumptuous temple to Pachacamack, on the banks of the sea, worshipping him with the greatest idolatry. The temple of Pachacamack, where Con his father was supposed to reside, though incorporeal and invisible, was the only temple in Peru raised to the supreme being. The ruins of it are still to be seen at Lurin, to the south of Lima. It is probable that, even at this time, they worshipped some inferior deities. At length arose Mango Capac, the great reformer, who declared that the supreme divinity was the sun, without whom nothing could exist in the world; that both Con and Pachacamack were the offspring of the sun, as he himself was; that they were his brothers; that the omnipotent father had permitted him to incarnate himself and descend to the earth, in order to teach men the arts and sciences, and to instruct them concerning the will of the supreme being. The new doctrine was received, and rapidly spread.

Mango Capac, a name which signifies great, or powerful, was the first of the Incas, or divine kings, of Peru—Inca meaning king, or lord. All other Incas were the descendants of Mango Capac, the sons of him who was the son of the sun, and thus children of the sun, who was the supreme divinity. It was not very easy to establish or perpetuate this system, which had for its basis the aggrandizement of the royal family. Not only was a free passage granted to every nation subject to the Incas to the temple of Con and Pachacamack, but on one side, of the

great temple at Cusco the worship of Pachacamac was allowed, while great pains was taken to encourage the worship of the sun on the other.

In regard to the doctrines of the Peruvians, as existing under Mango Capac, they believed in the moon; called her the sister wife of the sun, and the stars her heavenly train, especially the planet Venus. The thunder and lightning, and the rainbow, were also deities. To these, as in the old world, were added all the different objects in nature,—as winds, rivers, the earth. All things that were moving, and had life and the power of production, were objects of worship; in fine, that most universal doctrine of pantheism prevailed. Their system was kept up by the united authority of the Incas and the priesthood. The priests were all of the royal family; they were divided into courses, and ever served at the temple. The great temple was that of Cusco. That to the sun was almost entirely of gold. Three or four hundred others were in the city and round about it. The sacred fire was ever burning, and was kept, as at Rome, by vestal virgins, the virgins of the sun. Thus the government of the sun was a complete theocracy. The religion of the nations which were conquered by the Incas was tolerated so far as to allow their deities to be brought to Cusco, and placed among the inferior deities. But then the worship of the sun must be introduced into all the conquered territories. Temples must be erected to the sun in all of them. Worship of the sun, or god of war, must be chosen. Two hundred thousand humans were sacrificed annually to the sun in Cusco alone. The Inca was allowed to have as many wives as he chose. At his death they all immolated themselves. One thousand have been known to have thus sacrificed themselves at the death of one Inca. As sons of the supreme divinity, the Incas always received profound adoration. Virachuca was the name of one of the brothers

of Mango Capac, and was the incarnate deity, who often revisited the Incas, and prophesied of future events. Heroes were also worshipped in some places, under the name of Huacos. To some of them temples were raised. Household gods were innumerable. But still it is said that even the Incas would sometimes recur to the ancient Deity. One of them said, "Many say that the sun lives, and that he is the maker of all things; consequently, that which makes everything must assist that which is made. But many things are made during the absence of the sun, therefore he is not the maker of all things. And that he does not live, is proved, because his trips do not tire him. If he were a living thing, he would grow very like ourselves; or if he were free, he would visit other parts of the heavens where he has never been. He is like the tired bullock, which always makes the same circuit; like the arrow, which goes where it is sent, and not where it wishes."

Another said, "I tell thee that this one father, the sun, must have another lord or master more powerful than himself, who commands him each day to make his circuit, which he does without stopping; whereas, were he the supreme lord, he would sometimes leave off travelling, and rest for his own pleasure, even though there might be no necessity for so doing."

As to the doctrine of the Peruvians, they believed in a future state; that the just went to a beautiful and pleasant place, unknown to the living, while the souls of the malicious were tormented in a doleful place, where they were filled with sorrow and fright; and that after a certain time they would return to their bodies, beginning a new life, having the same occupations as before. This made them careful to preserve the corpses, as the Egyptians did, and to bury some of their clothes and utensils and other property with them. The great god Con and his son Pachacamack were to be their judges. They also

believed in an evil spirit, who was very powerful, and had a great hatred to the human race. The name of their god, Pachacamaek, was a great antidote to the enmity of this spirit.

On the birth of a child, they raised him in their arms, and offered him to this deity, imploring his protection for the new-born infant.

They, like the Mexicans, had a tradition of the deluge; and that seven persons were saved in a cave, from whence they issued, and were the ancestors of a new race. They had also a tradition of an ark very much like that of Moses. They also had their belief of a future destruction of the world. Surely nothing more is necessary to identify them and their religion with the people and the religion of Europe, Asia, and Africa.*

* There is also a resemblance between some of the Peruvian rites and the Christian sacraments and ceremonies. Some, to account for this, have said that, even in the apostles' day, some persons, by shipwreck or otherwise, may have found their way to America, and established Christianity among those already on that continent, though it soon became corrupted by intercourse with the natives, and degenerated, as the Jewish and Christian religion has in other ages and countries of the old world. Certain it is, that baptism, confirmation, holy orders, and penance were all found among the Peruvians, resembling those customs of the same name in the Christian church; but, as there are similar rites in the pagan world, these may have had a pagan rather than a Christian origin.

CHAPTER XXIV.

ON THE PAGAN MYSTERIES.

THERE were secret celebrations, more or less frequently observed, in different parts of the three great continents of the old world. In them were set forth the leading facts in the early history of man, as handed down by tradition; viz., his fall, the deluge, etc. The existence of God and the gods, a future state, the necessity of a renovation of man's nature and a virtuous life in order to a happy immortality, are also said to have been the subjects represented in their mysteries. There were the greater and the lesser mysteries; all might be admitted into the latter, comparatively few into the former. The greater mysteries were those of the Cabiri, the Eleusinian, the Bacchic, the Samothracian, and the Mithraic. Some others, perhaps, put in a claim to this rank. They were performed, with many religious ceremonies, in dark caves and grottos, or the lower apartments of great temples, either in the night, or, if in the day, the light was excluded so as to require lamps. The word mystery is also used in our Bible, especially with reference to that wonderful dispensation which was comparatively hidden from the Jews, viz., Christ manifest in the flesh, and dying for men; of which it is written, "Great is the mystery of godliness." The Christian sacraments are also, in one sense, mysteries, though performed in open day, and fully explained, because they have outward and visible signs of inward and

spiritual things. Moses established no secret societies or mysteries. He had nothing to conceal. The *sanctum sanctorum* of the temple, with the ark, was indeed forbidden to all, except the high-priest once a year; but then, its design and all about it were known. In opposition to all the mysteries of the heathen,—those mysteries of iniquity, for the most part,—God said, by Isaiah, to the Jews, “I have not spoken in secret, in a dark place of the earth.” Our Saviour delivered all his doctrines openly, and bade his disciples proclaim them upon the house-tops. Bishop Warburton, one of the greatest admirers of the pagan mysteries, as setting forth the unity of God and teaching morality, until they degenerated, nevertheless admits that “not one of all that numerous rabble of revelations (pretended by the heathen) ever professed to come from the First Cause, or to teach the worship of the one God in their public ministrations,” though he thinks they did for a time in the greater mysteries. Eusebius says, “For the Hebrew people alone was reserved the honor of being initiated into the knowledge of God, the creator of all things, and of being instructed in true piety to him.” Nevertheless, we may derive some good from these ancient institutions of the heathen, which were doubtless permitted by God for the preservation of some truth, when it was fast disappearing from the earth.

We have seen, in preceding chapters, what a remarkable resemblance there was between the gods and the early traditions of the heathen world, and endeavored to derive an argument therefrom on behalf of what was and still is held among the heathen, in common with the scriptures. This argument will be strengthened if we find the same resemblance between the facts celebrated and the doctrines taught in the numerous secret societies spread throughout the ancient pagan world. Now such resemblance and even identity are admitted by the ablest mythol-

ogists, just as all must admit that the Jewish and Christian ordinances and feasts set forth the same great facts and doctrines, when celebrated in all the tribes of Judea and in all the nations of Christendom. Mr. Faber and others account for the remarkable similarity between the things celebrated in the mysteries in the same way that they do for the similarity of the traditions of the ancient world, as to the facts of the creation and the deluge,—that is, from their holding them alike before the dispersion, and after the confusion of tongues carrying them into all lands. He thinks it probable that Noah and his sons and their children may have established some celebration of their deliverance from the deluge, when as yet they were all one family. This may have been kept up and enlarged until the meeting at Babel, and then assumed a firm character, and afterward been distributed through all the dispersed nations or tribes. The surprising similarity as to the deluge and the ark makes this theory highly probable. This will appear from an account of them.

As to the purposes of the mysteries, so far as the gods of the heathen are concerned, all agree that they represent them as having once been mortals; that they were, at their death, translated to the heavens, and presided as tutelary deities over different departments of nature, and different countries and towns. But on one point there is diversity of opinion among the learned. Bishop Warburton and Dr. Cudworth maintain that, besides teaching the earthly origin of the gods and goddesses of the heathen, they lead on the initiated to the knowledge of the one true God, the creator of all things. Messrs. Faber, Bryant, Leland, and others question this, and say they do teach a certain unity, yet not that unity which is revealed in the scriptures, but rather an imperfect thing, the result of the deification of the first father of the universe, as re-appearing in Noah, according to many of the old mythol-

ogies, and afterward the unity of all the powers in nature. It was the unity of Adam and Noah, the father of the races, from whom so many millions proceeded. The great Creator was lost and forgotten in these. Jupiter, the eldest of the three sons of Chronos, the great Father, usurped the supreme dominion, and became the great god of the Greeks and Romans. Certain it is that poets and mythologists, and even philosophers, speak of him in such a way as to ascribe a certain unity and supremacy to him, though they often contradict themselves,—Homer especially.

There was also a philosophic unity among the ancients. The whole world was God—one God; and all things in it, men, angels, and gods, were only parts emanating from it, and at certain periods returning to it. This was the **materialism or pantheism of the Gentiles.**

“Jupiter est aer—Jupiter est cœlum,” etc., was the language. This also was very different from the popular notion of the immortal gods, in whom so many believed, and who were, in a measure, independent of each other. The mysteries may have exposed much of the folly of the pagan idolatry, and yet not have taught the true nature of the God of the Bible, which even Plato and Socrates so imperfectly understood; modestly and humbly acknowledging the same, only feeling after God, “if haply they might find him.” That the priests, politicians, and philosophers encouraged the mysteries, as teaching a purer morality and a higher theology, is doubtless true; and yet they may fall far short of the morality and divinity of the Bible. St. Clement, one of the fathers, says, “That the doctrines delivered in the great mysteries are concerning the universe, and here ends all their instruction.”

Cicero tells us, that in the orgies of Samothrace and Eleusis, the nature of things as well as of deities was set forth; that is, the cosmogony, or creation of the world, as well

as the theogony, or origin of the gods. Cæsar tells us that the Druids discoursed not only about the nature and strength of the immortal gods, but taught their pupils "many things about the stars, and the universe, and the nature of things." The cosmogony and theogony of all nations were mixed up together; and so it should have been, for God made all things that were made, though he made not some things that were imputed to him, and which had no existence but in the imaginations of men. Such were the no-gods of the heathen world.

No doubt the origin of the universe was taught, but how far their teaching was in accordance with the Mosaic account of it is not known. That it was something different from what was vulgarly received, we have no doubt. St. Augustine says, "There were many truths which it was inconvenient to the state to be generally known; and many things which, though false, it was expedient the people should generally believe; therefore the Greeks shut up their mysteries in the silence of their sacred enclosures." Cicero says, to one of the initiated, "Remember what you have been taught in the mysteries, then you will at length understand how far this matter may be carried;" that is, "how far these things may be divulged to the people."

Herodotus sometimes speaks very freely of the follies of the Grecians in their stories and worship; and on one occasion says, "In thus speaking of them, may I meet with indulgence from gods and heroes," that is, the greater and the lesser gods. Yet in another place he says, in speaking of their great god Pan, "Why they represent him in such a way I had rather not mention."

In his history of Egypt he is yet more careful. Speaking of the blows the priests inflicted on themselves at the great festival of Bubastis, he says, "But for whom they thus beat themselves, it were impious for me to divulge." Again, speaking of a certain tomb at Sais, he says, "I con-

sider it impious to divulge it on such an occasion," that is, whose tomb it was.

Let us therefore hope that the unknown God, of whom St. Paul speaks as being worshipped at Athens in one of the temples dedicated to him, and to whom in Athens and elsewhere various temples were erected and inscribed, may have been the one who is so mysteriously spoken of in their celebrations, and who was, as he says, "ignorantly worshipped." But we must also remember that St. Paul connects superstition with it.

But whatever may be the fact as to the doctrine taught in the greater mysteries concerning the unity of God, there can be no room for doubt that the deluge was a leading circumstance commemorated, and a moral change the leading doctrine taught. To these things we now direct the reader's attention.

In the Egyptian mysteries of Osiris, Plutarch and others speak of the ark as a leading symbol in the ceremonies. The long-robed priests used to carry it about, and within it was a small golden boat. Eusebius tells us, that in celebrating the mysteries of the Cabiri, who were supposed to be the eight persons saved from the deluge, the Phœnicians used a consecrated ark. Clemens says that a similar ark was used by the Corybantes Cabiri, on Mount Olympus. In the mysteries of Bacchus a sacred ark was used to keep the symbols in the celebration. Several ancient writers mention a golden ark, of wonderful antiquity, in the temple of Belus, in Babylon. These are only a few of the numerous instances of the use of the ark in the mysteries of the ancient nations.

The restoration of one supposed to be Noah from the ark is also a leading feature in these mysteries. His return to light, after having been shut up in darkness for so long a period, is intended to show the translation from darkness and ignorance to light and knowledge on the

part of the novitiate, who is afterward one of the illuminated. There was a small door resembling that of the ark, through which they entered the cavern or hall of celebration, and through which they came out again. In some of the celebrations an egg was much used—the celebrated egg of the Eastern mythology—floating in a vessel of water, emblematic of Noah's ark, and out of which he was hatched or born into a new world.

Mr. Bryant, in his learned work on the pagan mythology, says, "All the mysteries of the pagan world seem to be memorials of the deluge, and of the events immediately succeeding. They consisted, for the most part, of a melancholy process, and were celebrated at night with torches, in commemoration of the state of darkness in which the patriarch and his family had been involved. The first thing done at these awful meetings was to administer an oath to the initiated. The ceremony began with a description of chaos, or the deluge. The sad necessity by which the earth was reduced to the chaotic state was commemorated. They then celebrated Chronos, through whom the world, after a term of darkness, enjoyed again a pure and serene sky."

In these mysteries, after the people had for a time bewailed the loss of a particular person, he was supposed to be restored to life, and these words are used by him: "I have escaped a sad calamity; my lot is greatly mended." On that occasion an invocation is made to a door, which is supposed to be presented to view. "Hail to the door—the restorer of light," is said or sung. The person supposed to be found is Osiris, the Egyptian god, and, as is believed, none other than Noah. The ark, says Mr. Bryant, in these mysteries, is represented in the shape of a crescent, or new moon. Hence a new moon is a type of the ark, and the moon is regarded by the Egyptians as the mother of all beings. After Osiris is supposed to be

lost for some time, they go in quest of him. The priests go down to the river, carrying the vessel in which is the golden boat. Into this they pour some of the river-water, when a shout of joy is raised, and Osiris is supposed to be found. He agrees with Mr. Faber in considering the mysteries of the Cabiri as instituted in honor of Noah and his three sons. Noah was sometimes called Sadyk, or the just man; and his sons, Dioscori or Cabiri. Sometimes they were called Heliadæ, or offspring of the sun; at others, offspring of the ocean, because saved out of the ocean. He (Sadyk) was called Saturn, because he was the oldest of men, and father of mankind. He is said to have had three sons and three daughters, and to have once concealed them all in an insular cavern in the midst of the sea.

Noble gifts were said to have been bequeathed to mankind by the Cabiri, who were considered as great and beneficent gods. They were the same who among the Jews were called *Baal*, or Baalim, and who, together with the luminaries of heaven, were called the host of heaven, and were sometimes worshipped by them. Perhaps it was one of the arts of the wicked one to persuade the Jews they were only honoring their great ancestors, Noah and his sons, and that they might still worship with them the great Jehovah.

In the cities of Syria, we are told that Sadyk, or Saturn, was represented with four eyes; two looking back to the old world, and two forward to the new. The double-faced Janus at Rome was probably Noah; looking forward and backward—"the child of the old world and the orphan of the new," as has been said of him.

In Samothrace, the mysteries of the Cabiri were celebrated with peculiar interest. The history of that place was intimately connected with an ark and deluge. The Cabiri were said to be the burden of the first ship, the

celebrated Argo or Argha of mythologists. The Cabiric deities were thought to preside over navigation, and those who were initiated into these mysteries were supposed to be secured against the perils of the sea.

"The same," says Mr. Faber, "may be said of the mysteries of the Druids. They are full of the ark and the arkite God. The watchwords of the mysteries all point to the loss and recovery of some one from a place of darkness called Hades." At the close of the mysteries the initiated cry out, "We have found him! let us rejoice together." After a certain ceremony with the image of a dead man, the priests chaunt the above words.

Let us hear what Bishop Warburton, the great champion of the mysteries, as teaching the unity of God and a high system of morals and religion, says in relation to them. In favor of their teaching the divine unity, he quotes the following passage from Plutarch: "It was a most ancient opinion delivered down from the legislators and divines, the poets and philosophers—the authors of it entirely unknown, but the belief of it entirely established, not only in tradition and the talk of the vulgar, but *in the mysteries and sacred offices of religion*, both among Greeks and barbarians, spread all over the face of the globe—that the universe was not upheld fortuitously, without mind, reason, or a governor to preside over its revolutions." Though this does not exactly come up to the Mosaic account, yet it is strong testimony in behalf of the system. The bishop also quotes Virgil as giving very decisive testimony in his behalf. It is generally admitted, notwithstanding Gibbon's ingenious argument to the contrary, that Virgil, in his sixth book of the *Æneid*—a book written at a time when the secrecy of the mysteries had ceased to be held so sacred—gives us a picture of the initiation into these doctrines, in describing the descent of *Æneas* into Hades in search of his father, Anchises. Bish-

op Warburton, as well as others, gives a full analysis of this; and it would aid the youthful student of Virgil, to examine some of these sketches before making the descent. At the close of the whole, the unity of God, such as it is, is set forth. The shade of Anchises thus discloses it to Æneas:

"Principio, cælum, et terras, camposque liquentes,
 Lucentemque globum lunæ, Titania astra,
 Spiritus intus alit, totamque infusa per artus
 Mens agitat molem et magno se corpore miscet
 Unde hominum pecudum que genus," etc.

Although we have something in the above which resembles the Mosaic account, yet when the poet speaks of the spirit, or deity, mixing himself up with all things, we cannot but see much of that pantheism which identifies the deity with all things, but does not make him the creator of all things.

In behalf of the doctrine of the divine unity being taught in the mysteries, Warburton introduces one of the Orphic hymns, sung in their celebrations, which is more to the point:

"Look at the divine nature! incessantly contemplate it! He is one, and of himself alone; and to that one all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see all things."

As to their inculcation of a holier life than was required either by philosophers or priests, he says, "These mysteries were only for a select number, who would prepare themselves for it by holy exercises, fasting, and penance." It was taught that the initiated might be happier than others in a future state; that the souls of the profane stuck fast in filth and mire on leaving the body, while those of the initiated soared to the habitations of gods. But a holy life was also necessary. The doctrine of the

fall of man was certainly set forth. The object of the mysteries was to restore the soul to its primitive state by a new birth or regeneration, which was set forth by the birth of one from the ark into a new world. But in order to the initiation, previous holiness—consisting in prayer and penances and trials—must be had. This, the bishop acknowledges, was not always the case; for after a time “all men ran to be initiated,”—that “a premium was charged for initiation,”—that “many thought it as necessary as some did baptism, and even put it off until death,” as Constantine did baptism. After a time children were initiated; for Terence says, in his day it was customary to initiate children, calling it “*natalis dies ubi initiabant.*” Warburton admits that by reason of their secrecy they became most corrupt, one and all of them. The Eleusinian mysteries were the last that retained anything good in them; and he acknowledges that much of St. Paul’s Epistle to the Romans was directed against their abominations. All of the mysteries became so abominable that they were the subject of ridicule on the public stage, and were at length required to be put down by public authority.

But then, he says, the Christians abused their vigils and nocturnal feasts in like manner, and were obliged to discontinue them. He should have remembered, however, that this last was of necessity, not choice, by reason of the persecutions of the heathen, which would not allow them in the day-time, for these purposes. It must be admitted, notwithstanding all the subsequent abuses, that for a long time the wisest and best of the ancients approved of them, as having a good object in view, and producing a good effect. Socrates commends them because they taught the initiated to entertain the “most agreeable expectations concerning death and eternity.” Plato makes Socrates speak of the author of them as well

skilled in human nature; and yet Socrates was never initiated, for reasons that none of the moderns can make known, and none of the ancients have revealed.

Whoever would see the process through which the *apoplo*, or aspirant, must go in order to be initiated, must consult Faber, Warburton, or Bryant. Suffice it to say, that whatever could be done by alternate darkness and light, sweet sounds and discordant ones, lovely and dismal scenes, hymns and songs, gods and goddesses passing in review before the eyes—things, as one said, “most horrible and most ravishingly pleasant”—were adopted in order to frighten and delight. The first stage, says Warburton, is nothing but error and uncertainties. The latter part, of course, is delightful. The initiated is made to say, “On us only does the orb of day shine benignantly; we only receive pleasure from its beams.”

In reading these descriptions, we are reminded of a passage in one of the apocryphal books sometimes bound up in the Bible. In Ecclesiasticus, or the Wisdom of the Son of Sirach, we read, “Wisdom exalteth her children, and layeth hold of them that seek her: for at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul and try him by her laws. Then will she return by a straight way unto him, and comfort him, and show him her secrets.”

I conclude this chapter by a brief and friendly reference to a secret society still existing among us, of very ancient date, which some of the most zealous of its advocates trace up to the great master builder Solomon, some to a still higher date, who may indeed have some historical connection with the builders of Babel, or the Cyclopean architects of Europe, or the Toltecs of America—I allude to the society of Freemasons. Mr. Faber says it is probably a fragment of those orgies which have prevailed all the

world over, and have come to us through the Knights Templar. All the most remarkable buildings of Greece, Egypt, and Asia Minor have been ascribed to the Cabi-rian or Cyclopean architects, and the present Freemasons claim it as their privilege to preside over the commencement of great buildings. The mysterious concealments of the moderns, who act on the principle of one of the philosophers of old, "that people despise what is easy and intelligible, and call for something that is mysterious and wonderful," seems to connect them with the ancient mysteries. Some of the initiated are said also to have been as much frightened and overcome by the terrific scenes which must be passed through, as were the œpopo; but not being one of the favored number myself, I must not tread on forbidden ground, but remember the words of the old Orphic poet—

"To these alone I speak, whom nameless rites
Have rendered meet to listen. Close the doors
And carefully exclude each wretch profane,
Lest impious curiosity pollute
Our sacred orgies."

If I may be allowed to express an opinion, neither the good nor evil of these associations equals the praise or blame of their friends or foes. They were established with good intent, and are often conducted so as to effect good. Though they, like their ancient prototypes, have often been abused to evil, within my knowledge to intemperance in some localities, I believe they are now in a comparatively pure state. I am happy to be assured that the Bible, both the Old and New Testaments, is not only the rule and square by which, but the rock upon which, they purpose to build. So long as they adhere to this, and so far as they thus act, they must do good. Let their charity be the love which exalts the Creator and the created, the Redeemer and the redeemed, and all must wish them well.

CHAPTER XXV.

ON THE PHILOSOPHERS OF GREECE AND ROME.

AN eminent writer on the ancient philosophy well remarks, that "Four centuries of Greece (a little speck on the globe, containing a few cities on either side of a narrow sea, with a few small islands between) contained the whole *universe of mind*."^{*} This memorable period begins with the philosopher Thales, who died about 448 years before Christ, being eighty-six years of age. Herodotus, the earliest historian of Greece whose work survives, flourished about 450 years before Christ. His work, divided into nine books, with the names of the nine muses, gives us some account of the primitive state of Greece. Butler calls him "the Homer of Greece without his poetry," but his prose was called "*Musa pedestris*," or, in modern phrase, "Prose run mad." Not much credit is given to some of his marvellous narratives, though recent investigations have raised his character as an historian. The patriarchal or kingly government evidently was the first form in Greece, as, of necessity, in all other countries. The father, or patriarch, was looked up to by his children and children's children. Before the establishment of a

^{*} "History of Ancient Philosophy," by William Archer Butler, M. A., Professor of Moral Philosophy in the University of Dublin, with Notes by Professor Thompson, of Cambridge, delivered in the year 1842. To this book, to the learned Cudworth's works, and to Mr Leland's book on the "Advantages of Revelation," the author is chiefly indebted for the contents of this chapter.

regular priesthood, he was their priest and virtually their king.

“Rex Anius, rex hominum, divum que sacerdos.”

After a time, with the increase of numbers and the enlargement of territory, the kingly government gave way to the democratic throughout Greece generally. “Democracy,” says Butler, “made Greece never tranquil, but always brilliant.” It was during this period that a succession of men, called philosophers, carried the efforts and researches of the human mind to the utmost extent of their capacity unaided by revelation. It was a modest name which they assumed; the philosopher meant only a lover of wisdom, he did not assume the title of magus, or the wise man, or sage, but only of one who was in love with wisdom, and sought it in all lands and in all ways by which it could be obtained. Originally it was *sophoi*, or wise men,—afterward *philosophoi*, or lovers of wisdom. Pythagoras was the first who took that modest title. That many of the philosophers were most anxious to find out the truth, as to religion and morals, who can question that reads their writings? No doubt they sought assistance from God or the gods, so far as they supposed assistance from above could be given as to the attainment of wisdom. Plato held that philosophic “truth was reached by a course of protracted previous meditation, and of anxious mental conflict.” So superior were their views of God and truth to those of mankind in general, that there has ever been a tendency to believe in a kind of semi-inspiration or providential guidance of their faculties not clearly distinguishable from revelation. Some of the fathers seemed disposed to trace the wisdom of Plato to a higher source, and regard him as the apostle of the Gentiles, to prepare the way for Christ. One of them calls him “Moses in the dialect of Attica,” and thinks that in

his travels and his intercourse with the Hebrew scriptures and doctrines, and in his great reverence for the highest antiquity and the most ancient poets, he obtained his superior wisdom and deserved that name. But we shall soon see how far his wisdom came short of that of the least in the kingdom which was set up by Christ a few centuries after.

Let us take, in their order, some of the leaders in that "universe of mind," which is said to have been confined to about four centuries, beginning with Thales and ending with the disciples of Socrates, and whose effect has been felt in the civilized world ever since Plato.

THALES.

We begin with Thales, the great mathematician, astronomer, and theologian of his day. He is supposed to have died in his ninety-sixth year, about 548 years before the Christian era. His main doctrine was, that water (chaos, perhaps) was the basis or principle of all things, but that God was the mind that formed all things out of it. Of course he held the previous and eternal existence of matter,—that is, water or chaos. He also held that God himself was unmade; also, that the world itself is full of gods,—that is, good angels, who were made by God instead of being mere dead matter. Now this was a great advance toward truth, or rather a large step backward to primitive truth and revelation.

PYTHAGORAS.

Next to Thales came Pythagoras, the philosopher of Samos, who travelled for forty years through all the nations in search of wisdom, and who loved to hear and see so much more than to talk. He died about 496 years

before Christ, and fifty-two after Thales. His doctrine was divided into two parts; exoteric or public, and esoteric or private. He was afraid to proclaim his whole system or counsels. According to Cicero, he believed that God was the soul of the world; that every human soul was a portion of God. He had some idea of a trinity of gods, which Plato afterward improved upon until it became more like the trinity of scripture. God, he said, was the active principle in nature, and which he called *monad*. The passive principle in nature he called *duad*, and the world which was formed by these he called *triad*. While he believed in one supreme universal Numen, whom he called Zeus, or Jupiter, and who was the oldest of all things because unmade, he also believed in many inferior deities, among whom were the sun, moon, and stars, heroes and demons; but they were not all to receive equal honor. Of course he was a polytheist. One of his followers has ascribed to him the following view of Jupiter's supremacy, and the instrumentality of good demons: "Jupiter alme, malis jubeas vel salvier omnes omnibus utanter, vel quonam dæmone monstra,"—that is, Jupiter should either command that all men be released from evil, or show by some demon how they must be used. Pythagoras was also the great advocate and teacher of the universal doctrine of the transmigration of souls, declaring that he himself had passed through many such changes.

He was also a great devotee to music, and said that the spheres, or heavenly bodies, in their motions made music, with which the gods were delighted. "The music of the spheres" is, we suppose, an expression that may be traced to this source.

SOCRATES.

Next in the order of time comes the wise and good Socrates, who sought to allure the minds of men from vain

speculations about the universe, and motion, and the gods, to morals and practical religion. The morals of the Grecians were very corrupt in his day. His great disciple, Plato, said, "that God alone could save the young men of his day from ruin;" and again, "any soul that escapes the common wreck, can only escape by the favor of Heaven." The examples of the supposed gods greatly promoted this. Socrates, therefore, either rejected the gods of the poets, or denied that they were guilty of the actions and vices imputed to them. He was not, as some have said, a martyr to the divine unity, but was condemned for rejecting the traditions which ascribed such scandalous accounts to the gods. Plato makes him say, "Can you in good earnest think that there are wars and contentions among the gods, and that those other things were done by them which poets and painters impute to them?" In proof that he complied with the religion of the Greeks, and acknowledged the existence of the gods, he sacrificed a cock to Esculapius just before his death, and offered up a prayer to the gods for a happy translation. He believed in one God, supreme above all others; that he was the wise artificer by whom the world was made; that he was a lover of all animals,—that is, all having life and being capable of pain or pleasure; that he sees and knows all things; that the mind of man is only a part of a great mind, as the body is only a small part of the great mass of nature. But he also believed in many inferior gods, who were a kind of body corporate, members one of another. Socrates, like Plato and most of the philosophers, identifies the gods. "*E pluribus unum, et Unum e pluribus,*" was their doctrine and language. Thus Socrates said, shortly before his death, "If the gods will have it so," and yet immediately after this he said, "If God will have it so." God, in the language of the heathen philosophers, is sometimes called "The

One," "The Good," "The Supreme." But it is just as "the government" is used to signify all the officers of the government, viz., the king or chief ruler, and all those connected with them. Socrates, however, is very clear in regarding him as the immaterial Governor of all things. In his "Memorabilia," he says, "As the soul is known by its operations, so God is known by his works."

PLATO.

Plato was born about 428 years before Christ. His doctrines, though somewhat corrupted, have been better preserved than most others, from having been committed to writing. His works are the result not only of deep thinking and much travelling, but of the reflections and opinions of all the philosophers which had gone before him. He was called the *Divine Plato*, because his views were so pure and lofty. He was also called the "Homer of Philosophers," because of his enthusiastic and figurative style. As to his views of the deity, he believed in one architypal animal or being, viz., God. All things were formed according to it, and by it. This Being, which he calls "God over all"—"the first God"—"the greatest God"—"The sovereign mind which passes through all things"—"who always was, and was never made"—"by him the things of the world were made, where they were not before." "The world," he says, "was made by God, and was the best of all his works, and he the best of causes."

But while he held that there was only one self-existent, eternal God, who made the world, he also held that the world he made was God, and eternal, proceeding from the eternal God. He calls the world "an intellectual animal;" says that "the heavenly bodies were visible and generated gods." The earth he considered the oldest and

best of all the gods thus generated—the principal one. But, to use the language of another, “While none can fail to read on Plato’s pages the main lineaments of the divine character, single, scriptural, and supreme, yet the same page is filled with a multitudinous throng of gods and demons. The inferior deities were only deputies of the supreme framer and ruler of all.” He calls them “subordinate gods, co-governors and co-reigners with the supreme God,” according to the whole tenor of the pagan theology, in which the gods are identified with the supreme God, and co-workers with him.

The demons he called “junior gods,” who appeared and disappeared at pleasure. Cudworth, his great admirer, says, “Plato sometimes speaks jestingly of these generated gods, ‘as being without demonstration or even probability.’” He also speaks in one place as though Plato’s recognition of these gods was only in compliance with public opinion; and, perhaps, to avoid the same fate with Socrates. This opinion, however, cannot be sustained; for Socrates nowhere denied the existence of these gods, but that they were not guilty of the vices imputed to them. In relation to the supreme God, as well as the inferior ones, even the greatest of them, Plato says that there is, strictly speaking, no incorporeal god, or pure spirit, such as we understand by spirit; that he must have some subtile, ethereal body, else the world would be like a vacuum or empty space. But while Plato separated God from common matter, he held that matter existed from all eternity—proceeded from the eternal God. God did not make the world out of nothing, as the scripture declares, but out of something already existing, which he fashioned into the world. He denies what some of the ancients held, that there was something evil in matter itself.

His doctrine was, that a soul endued with all virtue,

moves the world,—that is, God ; but that “an irrational soul or demon got into matter, and moved it in a disorderly manner ;” that “the generation of this world is mixed and made up of a certain composition of mind and necessity, yet so as that mind must rule over necessity.” He maintains that evil cannot be utterly destroyed in this lower world, which is the region of lapsed souls. “Wherefore,” he says, “we ought to flee from hence as speedily as possible ; and our flight from hence is this,—to assimilate ourselves unto God as much as may be ; which assimilation consists in being holy and just, with wisdom.” As to the creation of man, he says, “God made man and all things,” but speaks of an old tradition of man’s being originally of both sexes, or hermaphroditic ; and yet there is a passage in his writings which would show him to be in much doubt on the subject.

In his sixth book of laws, he says, “Either the present generation of men had no beginning at all, and will have no end, or else there has been an inestimable length of time since its beginning.” Cudworth thinks that when he wrote this he must have been in his dotage, or else has written through fear of others.

PLATO’S DOCTRINE OF PROVIDENCE.

In nothing do the ancient philosophers and mythologists differ more from the Bible, than in their views of providence. There were those who, though affirming the existence of God, and that he made the world and all things therein, yet held that he only established certain laws at their first formation, and then retired, as it were, to a distance, to a state of repose, and only came on certain great occasions to superintend and correct. “*Nec Deus intersit, nisi dignus vindice nodus,*” was the motto

of poets and philosophers. Plato wrote against all such infidels and atheists in his day.

"Whoever," he says, "had any degree of seriousness or sobriety in them when they took in hand any enterprise, whether great or small, would always invoke the deity's assistance and direction." Whether by the deity here spoken of he meant the one eternal God, or the compound of all the deities, is not stated. He held, however, that notwithstanding this providence of God, some things were subject to fate or necessity.

He gives us the following passage from an ancient poet: "O Jupiter, king! give us good things whether we pray or pray not for them, but withhold evil things from us, though we pray for them ever so earnestly."

PLATO'S UNDERSTANDING OF THE PLASTIC OR CREATIVE POWER OF NATURE.

On no subject does he speak more sensibly and satisfactorily than on this mode of acting by the divine architect of all things, which so many of the ancient philosophers and modern infidels substitute for God himself. Plato wrote a book against the atheists of his day, saying, "There always were some sick of this disease:" they denied that there was a God who was the working principle, or agent in all things, and substituted what they called the plastic power or principle, "which, without the help of God, was ever working things" to certain ends. The philosophy of Des Cartes, during the last century, was only the revival of the doctrine of atoms revolving themselves into certain forms or bodies, and was substantially this atheistic system, and of which, it is to be feared, there is still much in the minds of some.

Plato's doctrine was, that the mind, or God, together with nature, was the author of the universe; that nature,

according to reason and by it,—that is, God,—ordains all things. He speaks of the deity as using certain causes, and making them subservient to himself. That which we call nature, said some of his followers, is the offspring of a higher soul, which hath a more powerful life in it. This was, perhaps, what Ovid meant by “*Deus et melior natura.*” That, then, which we call nature, or working nature, is something which obeys the deity without understanding why or for what purpose it is acting,—as the instincts of animals having no perception or enjoyment.

ARISTOTLE.

Aristotle,—called the Stagyrite, from Stagyra, the place of his birth,—was a disciple of Plato. He was born about 384 years before Christ. Plato called him “The mind of the school.” When he was absent, Plato would say, “The intellect is not here.” He was a pupil of Plato’s for twenty years,—indeed, until Plato’s death.

Aristotle was the chosen tutor of Alexander the Great chosen by his father Philip, who, on writing to the philosopher, said, “I am thankful to the gods not more for his birth, than that he was born in the same age with you.” He formed a new sect in opposition to the Academy—the school of Socrates and Plato. A grove near Athens was his place of instruction. In this he used to walk about while teaching; hence his disciples were called Peripatetics. He was the great logician of his age, and his works on this subject are still held in high esteem. He died at the age of sixty-three. As to his theology, he believed in one God, who ordered all things, and called him “the first immovable Mover.” Whereas some affirmed that the elements were the first and oldest of all things, he said, “It is more reasonable to suppose that mind is the oldest and first, and has a most princely and sovereign

dominion over all; that God was the mind that willed all things, and that everything had been disposed in the wisest and best manner." As to the lesser gods, which he called "the divinity," he said, "The divinity was either God, or the work of God." He rejected the doctrine of self-made or self-existent gods. He divided the heavens into forty-seven spheres, over which the gods presided. He agreed with Homer, that the "government of many is not good; therefore, there is one prince or monarch over all." He says, "It has been delivered to us from ancient times, that the stars also were deities, besides that one great God who presides over nature and contains the whole of nature. All other things, he declares, "are fabulous, and used to satisfy the multitude, and for the utility of human life, and to teach men obedience to civil laws."

Aristotle also speaks of some ancient writer, who, besides the material cause of the world, assigned an efficient cause of motion, namely, Love. To this we have before alluded as being one of the earliest and most amiable mythological notions and traditions, corresponding with St. John's declaration, that "God is love."

LEUCIPPUS AND DEMOCRITUS.

We come now to the philosophers who succeeded Socrates, Plato, and Aristotle, and in whom we find a great falling off. An atheism, more entire and dangerous than that which Plato assailed, appeared in the philosophers Leucippus and Democritus. Of the country, birth, and death of the former, all is uncertainty. He was the instructor of Democritus, the laughing philosopher. The latter lived to the age of one hundred and nine, dying about 361 years before the Christian era. He was born only forty-two years after Plato. He and his teacher

survived the doctrine of atoms, and perverted it to atheistic purposes. He believed that the soul died with the body, and that there was no such being as God. He laughed at the follies of men who were distracting themselves about God and a future state. He believed that the basis of all things was infinitesimal particles of matter, which, by a fortuitous concourse, form themselves into all the bodies of the universe. In a few words, his system taught that there were only three things in the world: atoms, vacuum, and the combinations of atoms. 3

EPICURUS AND HIS FOLLOWERS.

Epicurus died about 270 years before Christ, and in the seventy-second year of his age. His doctrines have been popular in all ages and to great numbers, because so gratifying to the lovers of ease and pleasure. Rome was corrupted by his tenets, as were many other places, from which, after some years, his followers were banished on account of their pernicious principles and examples. The old Roman, Fabricius, is said to have entreated the gods that all the enemies of his country might be followers of Epicurus, thinking he could wish them no greater evil.

The infidel poet, Lucretius, completed the work of ruin—on the morals of Rome—by translating the works of Epicurus into his fascinating verse. It is not too severe a criticism upon his principles to say, “As well have no god, as the god of Epicurus,” who took no cognizance of human affairs, leaving men to their own choice and mode of seeking happiness. “Let us eat and drink, for to-morrow we die,” is the sum and substance of his teaching. A great intellect in our own country has said, “I believe in the providence of God, and leave to Epicurus, and his more unreasonable followers in modern times, the incon-

sistency of believing that God made a world which he does not take the trouble to govern." *

ZENO THE STOIC.

Zeno, the founder of the Stoic sect, died about 264 years before Christ, at the age of ninety-eight. His sect and doctrines were, in most respects, the very opposite of those of Epicurus. They were strict in their mode of living, endeavoring to make light of pain and trouble,—some of them saying "that pain was a mere idea."

His chief followers and supporters were Cleanthus and Chrysippus. They were materialists; believing also that the souls of men were actual emanations of the deity—parts of the eternal God. Though they believed in one great God, they said the world was full of gods, who would one day be destroyed by fire. They compared the doctrine of future punishment to old women's stories, used to frighten children. It seems, from the manner of his death, that he did not fear then himself. "Walking out of his school one day, he fell down and broke one of his fingers, at which he was so affected," says one of the ancients, "that he struck the earth, exclaiming, 'I am coming. Why callest thou me?' he then went home and strangled himself."

MARCUS TULLIUS CICERO.

His history and his writings are so familiar to those for whose benefit, chiefly, this volume is written, that a very brief notice of him will suffice. Voluminous as were his writings, yet, it is said, not more than a tenth part have come down to us. He rejected the doctrines both of Epicurus and Zeno, and attached himself to the academy

* Daniel Webster.

of Athens, that is, to the followers of Socrates and Plato. He held that there were two things in nature to be inquired of. First, the matter out of which every thing was made; and secondly, the active and efficient cause. As to the first, he held that matter was self-existent and eternal; as to the second, he reasoned as did Socrates and Plato, being a theist of their school. He wrote a work on the "*To-en*," or "*summum bonum*," or *chief good* of man, showing the various theories among men on the subject, affirming that they amounted to thousands, and concluding, "*Nil tam absurdum, quod non dictum sit ab aliquo philosophorum*"—"Nothing so absurd which has not been said by some one of the philosophers." His work, "*De Officiis*," has been called "*The Pagan whole duty of man*." His treatise on the immortality of the soul is considered his master-piece; and yet, as we shall see hereafter, it failed to satisfy himself on that subject. The very title of one of his books, "*De Natura Deorum*," shows that he was a polytheist. His alternate use of God, and the gods, after the manner of Socrates, Plato, and others, shows that he regarded the divinity as a kind of body corporate. His patriotism and oratory were of the highest order. To these he fell a victim. His severe satire on woman, "*that there was no animal so revengeful*," and his bold denunciations of Antony, brought down upon him the rage of Fulvia, the wife of Antony, who had his tongue drawn out of his mouth, while her husband had his head and right hand hung up in the Roman forum, which had so often resounded with his eloquence.

SENECA.

Seneca was the brightest ornament of the Stoics. It is said that he was acquainted with St. Paul, and that some letters passed between them. St. Jerome and St.

Augustine quote them as genuine. They were extant in the time of Jerome, who speaks most favorably of them. He was probably born about the time of our Lord, and may have seen St. Paul at Rome, where he lived for two years as a prisoner. Seneca may have heard of St. Paul from Gallio, who was Seneca's own brother,—having changed his name on being adopted into another family. His morals were considered of the highest stamp of heathen virtue and religion. He was a fatalist of the most absolute character; saying “that one and the same chain of necessity binds both man and God.”

His treatise on Providence contains some of the most excellent things against the cavils and murmurs of men on account of the evils of life: and yet ends with recommending suicide to the unfortunate.

EPICETETUS.

He lived in the first century of the Christian era, and belonged to the sect of the Stoics. He wrote much and well on morals. The morals of Epictetus perhaps came next to those of Christ, from whom, no doubt, they were in a great measure derived.

He recommended contentment, on the ground that all things were ordained by Providence; but, when we examine what *his* providence was, we find it little else than stern necessity, or fate. And yet, so superior were the morals and religion of Plato, Tully, and Epictetus to those of most of the ancients, that, at a certain period, the moralizing clergy of England and Scotland used then so freely as to deserve the severe criticism of Cowper:

“How oft, when Paul has served us with a text,
Has Plato, Tully, Epictetus preached!”

CHAPTER XXVI.

ON PLUTARCH, AND THE OTHER PHILOSOPHERS.

WISHING to do ample justice to the philosophers, believing that God made use of them, not merely to show the insufficiency of human reason to find out the knowledge of himself, but also to remove much error from the minds of many, and to prepare the way for the reception of the truth, as seen in the religion of Christ, we shall dwell, a little longer on the opinions and character of Plutarch than we have done on those of any other. If Plato gave us the result of the intellectual efforts of all who went before him, as well as of his own, Plutarch added to them not only those of Plato, but of all those between Plato and himself, and at a time when unbelieving philosophers could not shut out from their minds all of the rays of light coming down from the true Sun of Righteousness. Plutarch was eminently a religious philosopher, according to the light which he had ; and a pure moralist, according to a high standard. He was born at Chæronea, an humble city Bœotia, about the middle of the first century of the Christian era. He endeavored to make himself useful in that place, in all civil and religious affairs. He acted as one of the priests of Apollo, and sought to promote piety among the people of his native place.

His benevolence displayed itself towards all objects in nature which were capable of pain or pleasure. Condemning Cato's treatment of his old servants, he said, "I

would not even sell an old ox that had labored for me, much less cast off a man who had grown old in my service." He argues in favor of the lower animals having souls, and even reasoning powers; and considers eating their flesh as cannibalism. He believed, with Pythagoras, in the transmigration of souls; and this made him not only kind to brutes, but even to abstain from all animal food. He was, in one sense, most catholic in his religion. Though renouncing many of the superstitions of his day, he yet held that there was essential truth in all religions. As sun, moon, earth, and sea, he says, are common to all, while they have different names among different nations,—so he thought it was with the different modes of worship, and deities of different nations. He believed in one supreme and self-existent God; but also, with Socrates and others, in some intermediate deities, who were the agents of divine Providence.

The doctrines of Chance and Fate he abjured, believing in a special providence, which even made use of dreams and oracles to effect its purpose. He was a meek and humble man. In his writings, says Professor Tyler, for the first time the word *paucinos* (which, like the Latin *humilis*, in its usual classical sense, imports meanness and pusillanimity) occurs in a good sense, to denote a meek and submissive virtue. Plutarch held that God formed the body out of preëxistent matter, but the soul was a part of himself, breathed into the body,—not made, but begotten by him. As to the mode of subduing our appetites and passions, he held that "vows and prayers for divine assistance, and sacred days of fasting and abstinence, were important helps to a complete victory." His views of true bravery were fine. He tells the story of Zenophanes, who, when called a coward because he refused to play at dice, replied, "Yes, I confess myself a coward, for I dare not do a base or unworthy action."

His philanthropy and largeness of soul were exhibited in his quotations from Socrates, who said, "We are all born, not Greeks, not Athenians, but citizens of the world, with no narrower boundaries to our country than the sky, and under the same supreme ruler." On the subject of a future state, he held that, at death, pious souls go to a place of unending day and unclouded glory ; while the wicked sink to an abode of perpetual darkness and oblivion, where they are punished, not as poets sing, "by vultures gnawing at their livers, and heavy burdens of fruitless labor oppressing their weary bodies ; but by ignorance and ignominy, plunging their souls into a bottomless abyss of inactivity and uselessness and obscurity."

In his *Moralia* there is one passage on the universality and superior importance of religion, and the belief in a providence, in opposition to the licentious doctrines of the Epicureans, which deserves, for its spirit, to be written in letters of gold. "Travel through the world, and you will find towns and cities without walls, without kings, without theatres, without gymnasiums, without money, and without houses ; but there never was and never will be a city without temples and gods, or without prayers, oaths, prophecies, and sacrifices, for the averting of calamities and curses, and for the obtaining of blessings and benefits."

Although Plutarch may and must, to us, appear superstitious, yet his book against superstition shows him to be a dry, sceptical philosopher, by comparison with the unhappy fanatics and devotees for whose benefit he wrote. His views of fate, and fortune, and chance, were conservative and practical. Plutarch carefully studied the religion of Egypt, in its hieroglyphics and symbols, and perhaps learned as much of it as any other man ever did. He shows clearly the identity between the gods of Egypt and

Greece. He was a complete convert to the doctrine of two principles,—the good and the evil in the world ever warring against each other, the good, however, being predominant. In the consolatory letter to his wife on the loss of a daughter, he has some fine thoughts, and some strong assurances as to the immortality of the soul. And yet, as Mr. Tyler well remarks, “how far was he from attaining to that full assurance of a reunion, and a reunion in a better world, which Christianity affords the sorrowing in this sinful world !” Plutarch, like all the philosophers, though sometimes seeming to admit the fallen and corrupt condition of men, yet wanted the deep views of his sinful state such as Christianity alone presents. As to the atonement and free forgiveness set forth in the scriptures, we look in vain for them in his writings.

Transmigration and purgatorial processes are the means of purification and future advancement. On some subjects, as, for instance, future punishment, he is inconsistent and contradictory. At times he speaks of darkness and shame, banishment and ignorance, being the retribution to the wicked ; and then, again, he joins with the poets in supposing the most horrible tortures which God could devise. In fine, he never speaks, as God’s word alone can speak, with authority and with certainty. I conclude with the admirable words of Professor Tyler, in the last of his valuable articles on the life and writings of Plutarch. After giving him credit for much that his writings have in common with the scriptural account of natural and revealed religion, he says, “ But he sheds not a ray of light on the darkest, deepest problem in theology which has ever awakened the most profound solicitude in thoughtful and serious minds, namely, ‘ How shall man be just with God ? ’ ” How unspeakably great are our obligations to the authoritative testimony of Him who came forth from the unseen world, who was not only in the be-

ginning with God, but who was God, and therefore had the right as well as the power to promulgate the precise and only terms of reconciliation to rebellious man ; who became flesh and dwelt among us, full of grace as well as truth, and thus enabled men to hear and see and handle the Word of eternal life !”

Having thus endeavored to do justice to the ancient philosophers by considering the sentiments of the most prominent among them from the time of Thales to Plutarch, a period of seven hundred years, and these the most enlightened of all the ages of the world’s history, as known to us, we will conclude with some of the various and contradictory notions which floated, a chaotic mass, through the world, without specifying who or how many entertained them.

The great discussion among them was as to the origin of all things. Many, as we have already seen, maintained that matter as well as mind must have been eternal. They said “*Quicquid movetur, ab alio movetur.*”

Of course there could be no first mover,—that is, no God,—since there must have been some other mover to move or make him, and so on, backward, eternally.

Democritus and other atheists, therefore, were ever dwelling on the axiom that God could not make anything out of nothing, or unmake it again. It is very true that “*De nihillo nihil, in nihilum nil posse reverti,*” without God ; but this is quite easy to him with whom all things are possible. That is the doctrine of Moses and the scriptures, as to the creation by God. Some of the philosophers, in opposition to the scriptures and Plato, held that there was no morality in the nature of God, that all the distinctions on that subject were indifferent to him ; whereas, Moses and all the sacred writers insist on the perfect purity and holiness of God, and his abhorrence of the opposite. Some held that all life and all understanding,

even the gods themselves, Jupiter at the head, came out of matter, by what was called plastic nature, without the help of God.

There were many who held, with Leucippus and Democritus, that the universe was full of small atoms, which, by some chance revolutions, came into the forms of the various bodies which are to be seen. Epicurus and Democritus held that "cogitation or thought was only local motion."

There were those who said "that every thing labored under some intestine or inward necessity; that even God himself was the slave of fate."

Some disbelieved the existence of anything that could not be seen and felt.

Some, as Empedocles, held that God was not the author or maker of the world, but only "a holy and ineffable mind, which, by swift thought, agitates the whole world."

Many, perhaps the most of them, held that the whole world was God; others, that he was the soul of the world.

Some held that matter was eternal, yet that it proceeded from God as an emanation; just as light, though coeval with the sun, yet proceeds from it eternally.

Some blasphemous and silly atheists maintained that there was no life or understanding above, around, or anywhere else in the world, but in *ourselves*; that we were the highest of all beings; we were the gods. Others denied that God could have made all things, "because some were so badly made."

Some of the materialists held the eternity and self-existence of matter, saying, that "if God had made it out of nothing, it would have been perfect, like himself; whereas, it was unmanageable." An ancient poet, however, maintains that "the world was good, for that God made it as like to himself as possible." He was not far from Moses,

who tells us that when God had made all things, he pronounced them very good, man being made after the "image of God."

Proclus says, "If the whole world be a happy God, then none of the parts are godless, or without God." "The heavenly bodies," he says, "having particular souls and minds, partake of the one soul and mind. It is the same, also, with the elements."

Some one says, that "All Hesiod's gods are nothing else than animated parts of nature, fictitiously personated after the manner of the fanciful Greeks."

Proclus says "that all things were eternal, in the sense that they were irradiated or proceeded from God. That the other gods or parts of the world were an ineffable procession from a superior first cause." They, of course, are worthy of adoration, and, being nearer to us, are more likely to be worshipped, as the saints and Virgin Mary are in the Romish church.

Such was the polytheism of philosophers and poets until the time of Christ. Even after the coming of our Lord, there were some with whom the fathers had to contend on the same points. Thus Celsus, the great antagonist of the fathers in the time of Adrian, says, "These silly shepherds and herdsmen, following Moses their leader, and being seduced by his rustic frauds, came to entertain this belief, that there is but one God." At a later period, Porphyry, and Julian the Apostate, both of them bitter enemies to Christianity, becoming ashamed of many things in the poets and mythologists, asserted most earnestly the belief of one self-existent God, maker of all things. But Julian acknowledged that they also held "that there are inferior gods, to whom he entrusted the government of different countries and cities, as prefects or presidents appointed by a king. Through these inferior gods man approached the Supreme."

Some of the heathen upbraided the Christians with worshipping one who was himself a man, and who died the ignominious death of the cross; but to this they had the ready answer in the acknowledged fact of the birth and origin and infamous character of so many of their gods.

CHAPTER XXVII.

EFFECT OF THE PHILOSOPHY AND IDOLATRY OF THE HEATHEN ON THE MORALS OF THE ANCIENTS.

ALTHOUGH, in the preceding chapter, we have shown some of the deficiencies of ancient philosophy, and the necessary influence of the same upon the morals of mankind, we think it best to devote a chapter to the more special and fuller consideration of a subject of such importance. St. Paul, in the first chapter of the epistle to the Romans, has given us a most loathsome picture of the depravity of the heathen. They were vain in their imaginations. Their foolish hearts were darkened. Professing themselves to be wise, they became fools. They had changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God gave them up to uncleanness and to vile affections. And as they did not like to retain God in their knowledge, but changed the truth of God into a lie, God gave them up to a reprobate mind, and to do those things which are not convenient. He tells us that they were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Other scriptures, both of the Old and New Testa-

ments, abound in the same descriptions, not only of the heathen, but of the chosen people, when they adopted principles worthy of the heathen, as they too often did.

The apostle, however, has evidently a strong allusion to the philosophers falsely so called, and the effects of their doctrines on mankind. It is a principle clearly laid down by God and by the wisest of men, that we must judge of teachers and their doctrines by their fruits. We may thus, beforehand, know what fruits are to be expected from certain doctrines. One has truly said, "The character of a people may be well known from the character of their gods." I have collected together, from various sources, some testimonies bearing on this subject. And first, as ignorance of God and truth is a fruitful fountain of vice, I will speak of this.

St. Paul acknowledged that here, even with the light of revelation, "we see through a glass darkly," and only "know in part." What, then, the darkness of a Socrates, who said that "the only thing he knew was that he knew nothing!" what that of Aristotle, who said that "As the eyes of bats are to the brightness of daylight, so also is the understanding of our souls even toward those things which, by nature, are most manifest to all!" Cicero said "that the light of nature no where appeared." All had been darkened by the speculations of men. "The world by wisdom (says St. Paul) knew not God." "Professing themselves to be wise, they became fools." Truly does Mr. Locke say, that "Philosophy, in the time of Christ, seems to have spent its strength and have done its utmost." Even four hundred years before, Plato said, "The supreme God was hard to be found, and when found, not easy and safe to be declared." "To declare him to the vulgar (said Cicero) is unlawful." Even as to the Creator of the world, Ovid, who lived nearer to the Christian era, and seemed to have more light than most of the poets and philosophers,

and who, in one place, speaks of God as "*Mundi fabricator et opifex*," yet believed in numerous gods, and, in one place, seems uncertain which of them framed the world from chaos: "*Quisquis fuit ille deorum*" is his language. The most ignorant deist of our day would despise the notions of most of the philosophers as to God and the gods, and a mere child might instruct them.

Juvenal might well say of mankind in his day, and that the day of Rome's highest glory, "*Et genus humanum damnat caligo futura*"—"The human race is cursed by the darkness which hangs over the future."

We have already seen how, not only at Athens but in many other countries and cities, there were temples to the unknown God, where the people ignorantly worshipped.

Let us now see the opinions of the philosophers as to that great practical doctrine, the Providence of God. It is one of the perfections of our God that he can and does attend to the smallest thing equally with the greatest, and that he can and does attend to all, small and great, at one time, just as easily and perfectly as though all his care were bestowed on one in particular. We have it from the highest authority, that each hair of our heads is numbered, each step marked and directed, and that not even a sparrow falls to the ground without the knowledge of our God. How different the case of the heathen, with all the multiplicity of their gods. Not only did Epicurus and his followers hold that there were numerous gods, and one superior to the rest, yet they took no concern in human affairs; but Plato says that in his time there were many who professed to believe in the gods, but yet did not believe that they minded human affairs.

Cicero also speaks of the doctrine of Providence as a point much disputed among the philosophers. He himself believed that the gods took care of great cities, and

great men and things, but neglected the smaller ones : "Magna Dei curant, parva negligunt." Great men, he thought, were inspired : "Nemo vir magnus, nisi aliquo afflatu divino."

Euripides affirms the sentiment, and Plutarch seems to endorse it, that "God only concerns himself with the greatest things, and leaves the smaller to fortune." Juvenal, however, comes nearer to the truth : "Nullum numen abest, si sit prudentia ;" "Sed te nos facimus fortuna deum cælo que locamus ;" though it may be he meant to substitute man's wisdom for all the gods.

The poet Ennius positively denies the doctrine of Providence, because of the unequal distribution of good things between the virtuous and the wicked. He says of the gods, "Nam, si curent, bene bonis sint, male malis." Pliny, the great philosopher of nature, represents it as "ridiculous to suppose that the deity would be polluted with such a sad and troublesome ministry as that of attending to the petty affairs of men." Cæcilius, a celebrated Roman lawyer, makes this an objection to the Christian religion. He speaks of the God of Christians "as every where present, troublesome, impertinently busy, and curious," saying that "he cannot attend to every particular while employed about the whole, nor take care of the whole while busied about particulars." With such views of God and his providence, it is not wonderful that their views of a future state should be very faint and doubtful.

THE IMMORTALITY OF THE SOUL, AND A FUTURE STATE.

Let us inquire into their opinions on these points, on which so much of their religion and morality must depend. Socrates, who said that the knowledge of there being no punishments hereafter would be "good news to

the wicked," declared that "in his day there were few who believed in the immortality of the soul"—though he tried to produce such a belief.

Plato wrote very forcibly on the immortality of the soul; but both he and Socrates put it on a wrong foundation, viz: on the ground of a previous eternal existence, as if God could not create it and perpetuate its existence without a previous being. But after Socrates and Plato passed away, many of the philosophers denied the future existence of the soul, and the multitude were ready enough to adopt it. Some of the enemies of Christianity denied that the pagans did disbelieve it. Celsus, the greatest among them, wishing to put the pagan systems on a level with the gospel in this respect, thus argued; but Origen is very strong in opposition to his assertion. But even when the doctrine of a future state was admitted, how many of them stripped it of all terror to the wicked, and represented God as incapable of anger, even toward sin, and that there was no suffering, although there might be some shame and ignorance. Plutarch says that the most of mankind were ready to admit what he calls "the fabulous hope of immortality, but had no fear of the punishments of Hades," which he calls "the tales of mothers and nurses." At other times, however, he speaks differently, and perhaps is misunderstood here.

Cicero, also, in his Tusculan disputations, says of the accounts of future punishments which had prevailed, that "scarce any person at Rome believed them." "What old woman," he asks, "can be so senseless as to be afraid of the monstrous things in the infernal regions, which were anciently believed?"

Juvenal also says, "*Nec pueri credunt nisi qui ære lavantur.*" Could we only find that they had any fear of any kind of future punishment, we could readily excuse their unbelief of much that was taught in the fables, but

fear that there was little apprehension of future punishment, of any kind or degree.

Equally doubtful and gloomy were their views as to the condition and rewards of the good. Plato complains of Homer for giving such dismal accounts of the dead, saying that "they weakened men's courage, and made them afraid to die." When Achilles meets Ulysses in Hades, (the heaven of the pagans,) he tells him that he had rather be a rustic on earth, serving a poor man for hire, than to have a large empire over all the dead,—thus more than reversing the choice of Milton's hero, "Better to reign in hell, than serve in heaven." Homer, however, notwithstanding this, speaks of Hades as "a delectable place."

As to the later poets, though they say some things favorable to the doctrine of the immortality of the soul, they have other things and more against it. Thus Catullus,

"Nobis cum semel occidit brevis lux
Nox est perpetua una dormienda."

So also Horace,

"Vix summa brevis spem nos vetat inchoare longam
Jam nox te premit, fabule que manes."

Persius also tells us that the language of his day was,

"Incidit genio: carpinus dulcia, nostrum est
Quod vivis: cinis et manes et fabula fiet."

Seneca also, in his tragedian, says,

"Post mortem nihil est, ipsa que mors nihil,
Queris quo jaceas, post obitum, loco;
Quo non nati jacent."

Julius Caesar, as we have seen elsewhere in his speech for Catiline, pleads for his life by saying that death was

no punishment to him; that death puts an end to all those evils men are subject to; that beyond it there is no place left for anguish or joy; that neither the soul nor body had any more sense after death. But let us once more hear what Cicero himself says—that Cicero who wrote the masterly and unanswerable argument in favor of the immortality of the soul, and yet was not quite satisfied himself. “A question,” he says, “has been raised, whether the soul dies with the body, or whether, if surviving, it should have a perpetual existence or only a temporary one.” “As to the question,” he says, “which of these opinions be true, some god must determine.” Which is most probable, is a great question. Cicero was a follower of Plato, who also wrote on the immortality of the soul, and who, it must be ever borne in mind, was the great advocate of the doctrine of “probabilities,” viz., that the most fixed opinions were at best but probabilities. And this he got from his old master Socrates, the great defender of the immortality of the soul against the infidels of his day. He was the practical philosopher of Greece and the world. And how did he meet death, for defending truth and condemning error too boldly! The doctrine of probability was his best hope. “I am *in good hope*,” he said, “that there is something remaining for those that are dead, and that, as hath been said of old, it is much better for good than for bad men.” His disciple, Plato, rested it on the same foundation, viz., “that we ought always to believe the ancient and sacred words,”—that is, “old tradition.” Let us hear the last words of Socrates to his friends: “It is now time to depart. I am going to die. You shall continue here; but which of us shall be in better state is unknown to all but God.” How different the language of St. Paul: “The time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is

laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me on that day." But even this leap in the dark, this plunge into a world unknown, which Socrates made, how much better than the creed of another philosopher who, in the close of life, and in view of death, left this testimony to his followers: "*Fæde hunc mundum intravi; anxius vixi, incertus morior; O causa causarum miserere mei!*"—"Unclean I entered this world; anxious have I lived, uncertain I die; O Cause of causes, pity me!" I heard an old infidel of ninety years of age utter these words as his creed, "O my soul, come not thou into his secret."

And how many, under the influence of such a painful uncertainty, have rushed uncalled into eternity, to realize their future condition! How many of the philosophers have justified the experiment!

Epictetus, one of the best of heathen moralists, says, as to the troubles of life, "Jupiter hath made these things to be no evils. He has opened a door whenever they do not suit you. Go out, and do not complain. If these evils be not great, stay where thou art. But the door is open. Do not be more fearful than children. When the play does not please them, they say, we will play no longer. So do you say, in that case, I will play no longer. If my house be smoking, I will go out of it."

Thus also did David Hume reason: "Whenever," he said, "pain or sorrow so far overcomes my patience as to make me tire of life, I may conclude that I am recalled from my state in the plainest and most express terms. When I fall upon my own sword, I receive my death equally from the hands of the Deity as if it had proceeded from a lion, a precipice, or a fever. Where is the crime of turning a few ounces of blood out of the natural channel?"

THE RESURRECTION OF THE BODY.

This great incentive to virtue and preventive of vice,—the hope of happiness and fear of suffering in the body as well as soul,—was almost entirely wanting to the pagan system. St. Paul was reckoned a madman for teaching so incredible a thing. His great argument in defence of it was, “why should it be thought a thing impossible with you that God should raise the dead?” Pythagoras and Plato could not have received it, because, according to their system, the soul preëxisted, and the body was the mere temporary prison. The soul was to find some other abode at death, or be reäbsorbed into God. The infidel Celsus treated it with contempt, calling it “the hope of worms.” Among the Jews, the scribes and Pharisees held it; but the Sadducees,—the infidels of Judea,—rejected it. See our chapter on the immortality of the soul and resurrection of the body.

THE EVIL CHARACTER OF THE GODS.

We have reserved for the last that which contributed so much to demoralize the heathen, viz., the character of their deities.

Jupiter, though sometimes regarded as the great self-existent god or Numen of the universe, was much oftener worshipped as an ancient king who was guilty of numerous and great crimes. Thus does Homer represent him. His example was pleaded as a sanction for the most infamous vices. So scandalous were his repeated acts, that the primitive Christians could never be induced, though under penalty of death, to pronounce his name as that of the great God, without prefixing the name of Creator or Maker to distinguish him as the God of the Christian from the god of the pagan.

The animals also, whose images were used in Egypt, and doubtless elsewhere, were symbolical of the qualities of the gods which they represented. Of course, whatever evil or peculiar qualities distinguished the animal, were ascribed to the gods themselves.

The parts or objects of nature, when worshipped, as they often were, were confounded with the hero-gods. Thus Bacchus was wine, Vulcan was fire, Ceres was corn. Temples were erected, not only to good qualities but also to vicious ones,—as to Volupis, the goddess of pleasure; to Libertina, the goddess of lust. In Athens there was one to impudence and contumely. Plutarch informs us that the people not only worshipped those who were favorable to mankind, but those most unfavorable, as the Diræ, the Furies, and Mars, seeking to appease them by the most cruel rites and sacrifices, thus fulfilling the account which Milton gives us in one brief half sentence,—*“Lust hard by hate.”* Plutarch also speaks of some in Egypt who used, on certain days, to inflict the most cruel torture on themselves in order to appease some malignant demons, and avert their wrath. These were they, and there were thousands of others, as has been already said,

“Who sought to merit heaven
By making earth a hell.”

As to the obscenity of the ancient worship and the description of it, they were such that Plato did well to banish the licentious poets from his commonwealth, although he held that in the most ancient poets was most of primitive truth. He condemned Hesiod and others for the scandalous things said by them of Jupiter. It is well known, also, that in some of the public games and plays the flagitious actions of the gods were publicly represented as a pious offering to them. At Rome, after the theatres had been closed as corrupters of the morals of the people,

they were opened again in the time of a plague to propitiate the malignant deities who sent it.

St. Austin says, that "There are some things in the sacred books of the pagans which treat of religion and the holy rites, which grave poets would have thought unfit to be the subjects of their verses." Varro, the Roman historian, says, "They call those gods which, if they had life and breath, and a man should meet them unexpectedly, would pass for monsters."

"The same gods," says St. Austin, "are laughed at in the theatres, and adored in the temples." Ovid, in his sad letters from Pontus, complains that he was banished from Rome for some things in his "Art of Love," when worse things of the same kind were seen in the pictures and engravings of their temples.*

As to the worship of Bacchus,—a most profligate deity, representing wine and strong drink,—revellings and drunkenness were always a part of it. The victors in the contests of drinking, even to Alexander the Great, who fell a victim to one of them, were rewarded with a crown of leaves and a vessel of wine. Even Plato, according to Diogenes Laertius, said that "to drink wine to excess was not allowable, except on the festivals of the god who was the giver of wine."

As to the rites in which lewdness and debauchery were practised in honor of Venus and other deities, we cannot defile our pages with the mention of them. Not even their sacred mysteries were free from them in some countries; so corrupt were they as at last to require their prohibition by public authority. St. Peter speaks of "lasciviousness,

* It were to be wished that nothing of this kind could be even now charged upon picture-galleries in public and private houses, and in the theatres. In the latter, vicious actions are not condemned as they should be, and false sentiments are uttered, while the ladies are content to hide their faces with a fan or handkerchief, and pretend not to hear them.

lusts, excess of wine, revellings, banquetings, in connection with abominable idolatries." The philosophers, politicians, and rulers still encouraged the people to worship their gods, and the priests did not expose their error or seek to correct their morals.

The celebrated John Locke, in his treatise on the "Reasonableness of Christianity," says, "The people, under pain of displeasing the gods, were to frequent the temples. Every one went to the sacrifices and services; but the priests made it not their business to teach them virtue." In vain do we look into their books for treatises on morals such as we find in the Old and New Testaments.

Even Cicero, the great moralist of Rome, says, "The gifts of fortune are to be asked of God or the gods, but wisdom comes from ourselves." "Jupiter," he says, "cannot make us just, temperate, and wise, but gives us riches and health," etc.

Well, then, does our Saviour say, "After all these things do the Gentiles seek," and exhort us to "seek first the kingdom of heaven and its righteousness." Happy those to whom it is said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

CHAPTER XXVIII.

ON HOMER—THE ILIAD, ODYSSEY, AND OTHER POEMS.

HOMER is generally supposed to have lived somewhat later than Hesiod,—according to the great chronologist, Mr. Hales, about twenty-seven years later, but others say about a century before him. The siege of Troy is placed about twelve hundred years before Christ by Mr. Hales, though only about nine hundred by Sir Isaac Newton. Homer is generally supposed to have written his Iliad about three hundred years after the siege of Troy. As the Bible is the oldest of all books, so Homer's Iliad is supposed to be the oldest of all heathen writings which have come down to us, except in fragments. Sir Walter Raleigh and others considered it indisputable that Homer must have read all the books of Moses, and borrowed many passages from them. The contiguity of Judea to Troy, and the admitted fact that Homer lived and wrote some time after the Israelites had settled in the promised land, bringing the books of Moses with them, renders this possible, if not probable. That such books as Homer's Iliad and Odyssey should be the earliest productions of pagan genius is a thing not for a moment to be supposed. They are too highly finished, too full of history, philosophy, and astronomy, and too refined to belong to the first stage of civilized life. The Greeks may not, generally, have made great advances in the arts and sciences, yet we must remember how noble and perfect their language was

in the time of Homer. We must recollect the wisdom of the Egyptians long before the time of Homer, much of which was inscribed on the shield of Achilles, gotten from thence most probably by Homer himself, who was called the "strolling bard" because of his travels through so many countries in search of knowledge, and from whence he obtained materials for his poems.

His translator, Pope, speaks of those "secrets of nature and of physical philosophy" which he everywhere displays; "those innumerable knowledges," and "how he clothes all the properties of the elements, and the qualifications of mind, and the virtues and vices in forms and persons." Mr. Pope says, "Though he has some very low thoughts, yet has he more noble and excellent ones than any other writer;" in proof of which he adduces the fact that "the writings of Homer have so remarkable a parity with scripture." Speaking of the noble simplicity of the sacred writers, and their use of words common at that age of the world, he says that, as Homer is the author nearest to these, his style must bear a greater resemblance to the sacred books than any others. Several writers have written treatises instituting comparisons between Homer and the Bible, and adducing numerous passages resembling each other, and calling him "the Bible of the pagan world." Although we cannot agree with Lord Bolingbroke, Pope's infidel patron and friend, and to whom he dedicated his translation, that to those who have read his great poem

"All other books appear so mean, so poor,
Verse will seem prose"—

yet we must admit that some of Bolingbroke's school might read it, and mend their piety by the same.

In discoursing on Homer we shall use Pope's translation, with this remark, taken from Gray's "Connections," a very valuable work on the ancient authors: "They, however,

who read Homer in the beautiful translation by Pope, will suppose the poet to speak with more sacred dignity of expression than the original work strictly warrants us to admit. The translator's mind being familiar with the diction of the scriptures, he sometimes unconsciously applies to the heathen deities expressions which bear the stamp of inspiration, because consecrated in the hallowed language of the Bible. Such a caution is the more necessary, as Mr. Pope, in his intimacy with and admiration of Lord Bolingbroke, whom he calls his

"Guide, philosopher, and friend,"

was too much inclined to latitudinarian views. Thus, in his "Universal Prayer," he invokes the Deity as

"Father of all, in every age,
In every clime adored
By saint by savage, and by sage,
Jehovah, Jove, or Lord!"

in reading which we are reminded of the words of a more modern writer, who says, "I am an Omnist, and believe in all religions."

Concerning the birthplace and other things which have been discussed in relation to Homer, we have little to say. Many lives of him were written by the ancients, only one of which, that ascribed to Herodotus, remains; and that so full of fabulous things that it is doubted whether it be the work of Herodotus, fond as he was of the marvellous. To him, who had done so much toward the honoring of the gods, temples were built and sacrifices offered after his death. Wishing to do ample justice to him and the whole pagan system, we now proceed to something like an analysis of his great poem, by selecting some choice passages which will exhibit the leading traits of it.

First, I shall adduce a few which show the general

spirit of piety pervading the whole work. It should, indeed, rather be called superstition, after the example of St. Paul, who said to the Athenians, as to their worship of the Unknown God, "I perceive that in all things ye are too superstitious;" still, as any religion is better than atheism, we still pay some respect to it, though it be only, for the most part, a perversion of the truth. The principle which pervades the poem is this: "Those who revere the gods, the gods will bless."

"Blest is the man who pays the gods above
The constant tribute of respect and love."

The continual prayers and sacrifices offered up to the gods before engaging in battle, or entering on any great enterprise, were also proofs of the dependence on some power above themselves. Although his heroes are generally disgustingly boastful, like Goliath of Gath, yet does the poet sometimes remind us of the youthful and pious David:

"If thou hast strength, 'twas Heaven that strength bestowed,
For know, vain man, that valor is from God:
'Tis man's to fight, but Heaven to give success."

His two great heroes, Hector and Achilles, are both made to bear testimony to religion, each in his own way. Hector, the more amiable and pious, thus denounces the atheist:

"The weakest atheist wretch all heaven defies,
But shrinks and shudders when the thunder flies."

Even the monster Achilles is not wanting in this respect. His reverence for the ministers of God, and of God through them, is most profound. Although proudly defying the great Agamemnon, he humbly appeals to the priest and prophet:

“Chalcas the Wise, the Grecian priest and guide,
That sacred seer, whose comprehensive view
The past, the present, and the future knew,
Perhaps, with added sacrifice and prayer,
The priest may pardon, and the god may spare.”

In which passage we have also the recognition of an order of prophets which carries us back to the patriarchal times, when Noah, Abraham, Isaac, and Jacob were the priests and prophets, offering sacrifices and predicting the future histories of their descendants.

Secondly, Homer's account of God and the gods. In Homer we find the same confusion and contradiction on this subject which we have shown to exist in so many of the mythologists and philosophers. Sometimes he ascribes the highest attributes to Jupiter, making him equal to the self-existent and eternal God, as set forth by Moses ; and then he throws all into confusion again. Thus he is sometimes spoken of as

“Supreme of gods, unbounded and alone,
Who in the heaven of heavens hast fixed thy throne!”

Again,—

“Immortal Jove, high heaven's supremest Lord!
The united strength of all the gods above
In vain resists the omnipotence of Jove.”

Again,—

“The sire of all the gods and all the ethereal train.”

Again,—

“The high tribunal of immortal Jove,
Father of all the gods.”

Again,—

“And know the Almighty is the God of gods.”

Again,—

“O first and greatest God—by gods adored!”

Again,—

“If I but stretch this hand,
I heave the gods, the ocean, and the land.”

And yet in this same book we have the history of the earthly origin and birth of this great Jupiter. Neptune is made to give this history of him :

“Three brother deities from Saturn came,
And ancient Rhea, earth’s immortal dame.
Assigned by lot, our triple rule we know :
Infernal Pluto sways the realms below.
O’er the wide clouds, and o’er the starry plain
Ethereal Jove extends his holy domain.
My court beneath the hoary waves I keep,
And hush the roaring of the sacred deep.
Olympus and the earth in common lie.”

Such was the division by lot between the three sons of Saturn ; but Jupiter is charged by Neptune with encroaching on his dominion, and is thus rebuked by him :

“What claim has here the tyrant of the sky ?
Far in the distant clouds let him control,
And awe the younger brethren of the pole.
There to his children his command be given,—
The trembling, servile second race of heaven.”

Here we have the whole history of the heathen gods. The three sons of Saturn, who were the great gods of heaven, hell, and the sea, the earth being common to them all, are the first and greatest. “The servile second race of heaven” are the hero-gods, the inferior deities, who came after these. Homer makes Juno, the sister and wife of Jupiter, give us some account of their old parents, who had by some means been gotten rid of, and sent down into a cavern of the sea. Old Saturn and Rhea, or old Ocean and Tethys, are thus described by Juno, who goes to “those remote abodes :”

“Where the great parents, sacred source of gods,
 Ocean and Tethys, their old empire keep.
 In their kind arms my tender years were past,
 What time old Saturn, from Olympus cast,
 Of upper heaven to Jove resigned the reign,
 Whelmed under the huge mass of earth and main.”

Jupiter, having thus dethroned his father, became the supreme ruler of the world, and his descendants are the inferior deities or demi-gods with which the pagan mythology is filled. Still there are evidences of the recognition, not only of Saturn or old Ocean, and Rhea or Tethys, but of one who was before all these; and Homer is continually endeavoring to invest Jupiter with the attributes of the ancient one, while at the same time continuing to him his earthly character. This is the true secret of all the confusion that exists on this subject.

HOMER'S ACCOUNT OF JUPITER AS IDENTIFIED WITH FATE.

Thus,—

“Angry Jove and all compelling Fate.”

Again,—

“The hand of Fate works out our will.”

Again,—

“Such was our word, and Fate our word obeys.”

Again,—

“Thus have I spoken, and what I speak is Fate :
 Celestial states, immortal gods, give ear !
 Hear our decree, and reverence what ye hear !
 The fixed decree which not all heaven can move,
 Thou, Fate, fulfil it, and ye powers, approve !”

Sometimes he speaks of a fatal Chance, as well as “all-compelling Fate.”

THE GOODNESS AND PERFECTION OF JUPITER.

“‘Tis just,’ said Priam to the sire above,
 ‘To raise our hands ; for who so good as Jove?’”

Again,—

“Father of gods, oh! ever just and true.”

Again,—

“Seek not thou to find
The sacred councils of the eternal mind;
Whatever is—that ought to be.”

THE DEFECTS OF JUPITER AND THE OTHER GODS.

So glaring are their vices, that both gods and men upbraid them. Thus Achilles reviles Apollo:

“Powerful of godhead, and of fraud divine!
Mean fame, alas! for one of heavenly train,
To cheat a mortal who repines in vain.”

Another upbraids Jove himself thus:

“In powers immortal who can now believe;
Canst thou too flatter, and can Jove deceive?”

Another tauntingly says to him, in allusion to his adulteries:

“Loth as thou art to punish lust.”

On one occasion Jupiter is represented as saying:

“Let men their days in senseless strife employ,
We in eternal peace and constant joy.”

And yet they were constantly engaged in intrigues on the one side or the other, and sometimes came down from Olympus to take part in the battles on the fields of Troy.

HOMER ON THE DOCTRINE OF THE FALL OF MAN, ETC.

He speaks of man as “calamitous by birth.” Priam is made thus to account for evil:

“Two urns by Jove’s high throne have ever stood,
The source of evil one, and one of good.
From these the cup of man he fills;
Blessings to these, to those dispensing ills,—

To most he mingles both.
 The happiest tastes not happiness sincere,
 But finds the cordial draft is dashed with care."

Elsewhere it is said :

"Whate'er we feel, 'tis Jove inflicts the blow ;
 And when Jove gave us life, he gave us woe."

HOMER ON A FUTURE STATE—DARK AND CONTRADICTORY.

Thus one is made to say to Andromache :

"Thy Hector, wrapped in everlasting sleep,
 Shall neither hear thee sigh nor see thee weep."

And Andromache, in her last lament, says :

"Thou to the dismal realms forever gone,
 And I—abandoned, desolate, alone."

Another is made to say of Hades, or Elysium :

"If in that gloom, which light must never know,
 The deeds of mortals touch the ghosts below.

So comfortless was the thought of death, that old Priam, the venerable and pious king of Troy, is nevertheless obliged to beseech the gods to send him

"A willing ghost to Pluto's dreary realm."

It was of this Hades, or Elysium, that Achilles said :

"Who dares think one thing and another tell!
 My soul detests him as the gates of hell."

But still this place was considered better than to wander about, without any abode, after death, which was thought to be the case with those who were buried without funeral rites.

Therefore Patroclus, in his apparition to Achilles, begs that he will discharge that duty to him :

"Let my pale corse the rites of funeral know,
 And give me entrance to the shades below.
 Till then the spirit knows no resting-place;
 But here and there the unbodied spectres chase
 The vagrant dead around the dark abode,
 Forbid to cross the irremeable flood."

But whether in Hades, or wandering around it, Homer represents the dead as clothed with some light, ethereal bodies.

When the apparition of Patroclus vanishes, Achilles says :

"'Tis true, 'tis certain, man though dead retains
 Part of himself; the immortal mind remains.
 The form subsists without the body's aid,
 Aerial semblance and an empty shade.
 This night my friend, in battle lost,
 Stood at my side, a pensive, plaintive ghost:
 E'en now familiar as in life he came—
 Alas! how different, and yet how like the same!"

HOMER ON ANNUAL SACRIFICES.

These are everywhere mentioned as acceptable, even when human victims were offered. Let one example suffice. Achilles, as a pious offering to the gods, or to the soul of Patroclus, offered up on his huge funeral pile not only hundreds of animals, sheep, and oxen, but also twelve Trojan captives :

"Then, last of all, and terrible to tell,
 Twelve Trojan captives fell."

HOMER ON THE EFFICACY OF PRAYER.

"The gods, the great and only wise,
 Are moved by offerings, vows, and sacrifice,
 Offending man their high compassion wins,
 And daily prayers atone for daily sins."

One of the most interesting personifications and deifications in the pagan system, is that of prayers; they are represented as

“Jove’s daughters of celestial race,
With humble mien and with dejected eyes,
Mediating at the throne of grace.”

HOMER’S DOCTRINE OF DIVINE GUIDANCE AND INSPIRATION.

No sentiments or words are more frequently in the mouths of Homer’s heroes than this,—

“Some god within commands, and I obey.”

HOMER ON THE IGNORANCE OF MORTALS.

The Muses are called

“All-knowing goddesses, immortal Nine,
Seated around the throne divine.”

“We wretched mortals, lost in doubts below,
But guess by rumor, and but boast we know.
Heaven only knows, for He disposes all.”

HOMER ON THE LONG LIVES OF THE ANCIENTS.

The long lives and superior strength of the ancients are thus set forth. After saying of old Nestor,

“Two ages o’er his native realm he reigned,
And now the example of the third remain’d,”

Nestor is made to say,

“A godlike race of heroes once I knew,
Such as no more these aged eyes shall view.”

HOMER ON REVENGE.

Not only is his great hero the very personification of revenge, or another name for it, but even old Hecuba, the pious and venerable mother of Hector, in the midst of her grief for his death, is made to exclaim, as to Achilles,

"Oh! in his dearest blood might I allay
My rage, and these barbarities repay."

And the general principle or spirit of his poem is,

"My friend must hate the man who injures me."

HOMER ON THE PATRIOTISM OF AGAMEMNON.

There is one noble passage for statesmen and rulers which must not be omitted. While all others were in profound sleep, he is thus described :

"All but the king: with various thoughts oppress'd,
His country's cares lay rolling on his breast,
Till he groans."

HOMER ON THE DEDICATION OF ALL NATURE.

Not only were heroes turned into gods, virgins into nymphs and muses, virtues and vices into graces and furies, but everything in nature was deified. Thus the river Xanthus, near Troy, which was called "the immortal progeny of Jove," was turned into a god, and engages against Achilles, rolling its tumultuous waves over him, and threatening to overwhelm him. This was only a part of the theology of his day; for rivers were worshipped in various parts of the world.

THE ODYSSEY, OR WANDERINGS OF ULYSSES FROM TROY
TO ITHACA.

In this poem there are some few things, not noticed in the Iliad, which may contribute to the object of this book. Thus the word "daimon," sometimes improperly translated, in the New Testament, devils, when it should be gods,—that is, hero-gods, or guardian spirits, (according to the use of it in the times of the New Testament,)—is used by Homer to signify Deus, or God, and not a guardian spirit, or good genius, such as Socrates believed in.

It was not until after the time of Homer that it was used to signify a guardian spirit. The commentator on the Odyssey quotes the following from Rodolph: "*Antiquissimis temporibus daimon nihil erat quam deus.*" Another proof this that the further we go back into antiquity, the more did language recognize the Deity.

Another passage may well excite a smile in those whom the scriptures have taught to consider the highest praise to be that given to Nathanael by our Lord, "Behold an Israelite indeed, in whom is no guile." Minerva, speaking to Telemachus in praise of his father Ulysses, says, "Divine Ulysses, your father, surpassed much in all kinds of deceit."

The words God and Jove are used in the Odyssey, as elsewhere, to represent some supreme Numen; thus the old swineherd, Eumeus, in entertaining his ancient but now unknown master, Ulysses, says, "For all strangers and beggars are from Jove;" but again he says to his guest, "Eat, O divine one of my guests! and delight thyself with these things, such as are present; for God bestows one thing and refuses another, whatever he wills in his own mind, for he can do all things."

HOMER'S HYMNS.

Hymns and singing formed a part of the worship of the gods. They, of course, partook of the character and celebrated the deeds of the gods. Homer has hymns to all the great gods; very long ones to some, to Jupiter a very short one. He seems to be regarded by the mythologists and some of the philosophers of the East as too high or too far off to be reached or troubled, except through the inferior and mediating gods. Homer lavishes titles upon him, and nothing else, calling him "the many-named," "the cloud-compelling," "the loud-sounding," "the king of kings," etc.

In the hymn to the "far-darting Apollo," son of Jupiter and Latona, feared by all the gods as he moves through the house of Jove, he recounts the story of his birth in the Isle of Delos, and of all the mighty deeds and amours ascribed to him. In his hymn to Venus, daughter of Jupiter and Juno, we may expect to find something accordant with that character which the mere mention of her name suggests. Into her Jupiter himself inspires the love of mortals as well as of gods. She is formed to excite desire in both. She becomes the mother of godlike Æneas, Anchises being his father.

To many-clustered Bacchus, also, crowned with joy and laurel, he has songs, though they do not partake of the character into which bacchanalian songs afterward degenerated, for, by universal consent of the ancients, he was no other than Noah or Dionusus, the god of the ark; and it is probable that his planting a vineyard and intoxication by wine, as mentioned by Moses, may have given rise to this feature in his worship in after times.

One of the Greek poets, Theognis, who lived about 550 years before Christ, in his address to Simonides, gives an

account of a convivial feast in his day, upbraiding some who were present with intemperance, and thus concludes :

“I shall retire; the rule, I think, is right,
Not absolutely drunk, nor sober quite.”

It is to be feared that some in our own day, in words as well as deeds, advocate the above sentiment.

I once heard of a lady who, in defending a favorite minister from the charge of intemperance, said, that though she had never seen him drunk, yet she had often seen him “*gentlemanly merry*” after dinner. This was not deemed unbecoming in the man of God. I fear it is too true, not only of many Christian professors, but of some ministers of religion, that after dinner they are

“Not absolutely drunk, nor sober quite.”

His hymn to Mars begins with a string of titles: “Most mighty Mars,” “weigher-down of chariots,” “gold casqued,” “great-minded,” “shield-bearing,” “city preserver,” “brass-equipped,” “untired,” “powerful in the spear,” “bulwark of Olympus,” “revolving thy fiery circle among the seven wandering stars.”

How different from the names of God, as given in our scriptures: “Our Father, who art in heaven,” “Our Lord,” “Jehovah,” “God of love and peace.”

When we read of all these things in the sacred poetry of the heathen, it helps us to understand the apostle’s admonition to “sing together in psalms and hymns and spiritual songs; singing and making melody in our hearts to the Lord,” and not to Bacchas, Venus, Apollo, and others whose worship was an abomination.

In these hymns to the various gods we have the whole system of pagan idolatry, according to Homer and Hesiod. Thus we have one to the Earth as mother of all, mother

of gods and men, wife of the heavens ; also to the sun and moon as deities. In this there is reference to the perverted truth that Cœlus, or God, made man and other things out of the earth, which is called his wife ; and then made the sun and moon. Saturn and Rhea, the son and daughter of Cœlus and Terra—the first of human beings—were none other than Adam and Eve, formed, as to their bodies, out of the earth, and as to their souls, God breathed them into their bodies.

We have also mention, in these hymns, of Pluto, the god of hell, under the name of *Hades*—"Hades, dark-haired Hades"—a name often used in scripture, and which we translate hell.

CHAPTER XXIX.

HESIOD AND CALLIMACHUS.

I SHALL not enter into any further discussion of the comparative ages of Homer and Hesiod. Herodotus, the father of history, says, "Homer and Hesiod lived, as I consider, not more than four hundred years before my time;" and he lived between four and five hundred years before Christ. But, as was said in our last chapter, others place Hesiod twenty-seven years before Homer; others again make him one hundred years after him.

It matters little, as to the object of my book, how the question is settled. In main points they are agreed. Homer introduces the gods in a desultory manner, only to aid in the great poem which has immortalized him. Hesiod, whether coming before or after Homer, gives us a regular history of the creation, and the gods and hero-gods,—that is, the Cosmogony, Theogony, and Heroölogy, according to the prevailing traditions or his own fancy. We have already seen how Plato, Socrates, Zenophanes, and others denounced his account of the gods, as derogatory to them and injurious to men.*

HIS THEOGONY.

Hesiod professes to write under the inspiration of the Muses, and

* I quote from the translation by Elton.

"They to Hesiod erst
Have taught their stately song."

But he takes it from their own lips :

"They a voice
Immortal uttering, first in song proclaim
The race of venerable gods, who rose
From the beginning, whom the spacious Heaven
And Earth produced ; and all the deities
From them successive sprung, dispensing good."

The first of the venerable gods produced by heaven and earth are Saturn and Rhea, descended from Cœlus and Terra. This is believed to be a tradition of Adam and Eve, made by God, or Cœlus, out of clay, or lime. Saturn is cast out of the throne by Jupiter, his eldest son, and banished to the deep caverns of ocean. This is supposed to be a mutilation of Adam's banishment from paradise. Jupiter now becomes the supreme power, and though there are other children born of Saturn and Rhea, as Juno, Pluto, and Neptune, he reigns over all. Juno becomes his sister-wife, *cœsor et soror*, as must needs have been the case in the infancy of mankind. The Muses are represented as thus praising him :

"Next also Jove, the sire of gods and men,
They praise."

"How excellent is he."

"Above all gods—in his might supreme."

"He reigns in heaven."

"Disposes all things," etc., etc.

The Muses then proceed

"To sing the laws that bind
The universal heavens, the manners pure
Of deathless gods."

They are then called to

“Declare how first the gods-and earth became.”

“From the beginning—say who first arose.”

And this is the answer :

“First chaos was ; next ample-bosomed earth,
The seat eternal and immovable
Of deathless gods.”

Then,—

“The gloomy Tartarus.”

“Love then arose,
Most beauteous of immortals.”

By means of Love, night or darkness sprang from chaos ; and day or light from darkness. Then, by the same principle, the heavenly bodies were born from the earth. Then was Saturn born,

“Youngest in birth,
The sternest of her sons ; and he abhorred
The sire that gave him life.”

Thus was Adam made last of all creation, and he disobeyed his heavenly Father.

Then follows an account of the giants

“Who all their sire abhorred,
From the beginning ; all his race he seized,
As each was born, and hid in cave profound,
Nor e'er released to day ; and in his work
Malign exulted.”

Then come the wars of the giants against heaven, in which Cœlus is overthrown and Saturn triumphant ; but he destroys his male children, lest one of them should supplant him. Jupiter is roused by his mother, and contends with Saturn his son, and casts him from his throne.

This is Hesiod's battle of the Titans and the gods, or the followers of Saturn and of Jupiter, which ends in the destruction of the Titans or Saturnians, and the establishment of Jupiter as the god and monarch of the earth.

HESIOD'S POEM ON WORKS AND DAYS.

In the opening of this poem we are reminded of the sentence pronounced on man: "In the sweat of thy face shalt thou eat thy bread;" and of the curse on the earth, "Thorns also and thistles shall it bring forth."

"The food of man in deep concealment lies,
The angry gods have veiled it from our eyes;
Else had one day supplied sufficient cheer,
And, though inactive, fed thee through the year."

There are passages in Hesiod's "Works and Days," as well as in his *Theogony*, which bear testimony to the Mosaic account of woman's share in the evils brought upon the human race.

At the instigation of Jupiter, Vulcan

"Moulded from the yielding clay
A bashful virgin's image;
And lo! from her descend the tender sex
Of woman: a pernicious kind,
A bane to men;
Ill helpmates of intolerable toils."

The above is from the *Theogony*.

In his "Works and Days," he says,

"The name Pandora to the maid was given;
For all the gods conferred a gifted grace
To crown this mischief of the mortal race."

Then comes the account of the introduction of evil into the world through woman; who, though forbidden to do

it, through curiosity opens a casket containing all the ills of life.

“The woman’s hands an ample casket bear,
She lifts the lid, she scatters ills in air ;
Hope sole remained within, nor took her flight,
Beneath the casket’s verge concealed from sight.
With ills the land is rife, with ills the sea,
Diseases haunt our frail humanity ;
Now swift the days of manhood pass away,
And misery’s pressure makes the temples gray.”

The description of the different ages deserves insertion here. Though agreeing generally with Ovid and others, it differs in this respect, that he adds a fifth age—that of the hero-gods:

“When gods alike and mortals rose to birth,
A golden race the immortal formed on earth.
Like gods they lived, with calm, untroubled mind,
Free from the toil and anguish of our kind.
The virtuous many dwelt in common, blest,
And all, unenvying, share what all in peace possess.
When on this race the verdant earth had lain,
By Jove’s high will there rose a genii-train :
Earth-wandering demons, they their charge began,
The ministers of good, and guards to man.

Then formed the gods a second race of men,
Degenerate far—and silver years began.
Unlike the mortals of a golden kind,
Unlike in frame of limbs, and mould of mind,
Nor feared they heaven: them angry Jove engulfed.”

The third race seem to have been located on this side the engulfing flood:

“The sire of earth and heaven created then
A race, the third, of many-languaged men ;
Their thoughts were bent on violence alone,
The deed of battle and the dying groan ;
They by each others’ hands inglorious fell,
In horrid darkness plunged, the house of hell.”

Then comes the fourth age :

“ Them when the abyss had covered from the skies,
Lo! the fourth age on nurturing earth arise :
Jove formed the race a better, juster line,
A race of heroes, and of stamp divine ;
Lights of the age, that rose before our own
As demi-gods, o'er earth's wide region known.”

This was the age of Hercules, and Cadmus, and the Trojan heroes.

Then came the fifth or iron age, in which the poet lived :

“ Oh! would that nature had denied me birth
Midst this fifth age, this iron age of earth !
Corrupt the age, with toils and griefs opprest,
Nor day nor night can yield a pause of rest.”

A few passages from the part entitled “The Works” will show what in it is agreeable to the scriptures, and what contrary to them. Honest industry is thus commended :

“ Love every seemly toil, that so the store
Of foodful seasons heap thy garner's floor ;
From labor shalt thou with the love be blest
Of men and gods — the slothful they detest.”

The worship of the heart and purity of life enjoined :

“ With thy best means perform the ritual part,
Outwardly pure, and spotless at the heart,
E'er on thy nightly couch thy limbs be laid,
Or when the stars from sacred sunrise fade.”

Love of friends and hatred of enemies enjoined :

“ Let friends, oft bidden, to thy feast repair,
Let not a foe the social moment share.
Who loves thee love, him woo that friendly woos.”

Of brotherly love :

“ If he the first by word or deed offend,
Doubly thy just resentment may descend.

If, with conciliating love possesst,
He come atoning, clasp him to thy breast."

Let the two foregoing sentiments be compared with the one enjoined on Christians.

ON THE DAYS OF HESIOD.

In the second part of the poem, called "The Days," he enjoins the strict observance of all the feasts and fasts of the pagan calendar. They are very numerous, and of divine appointment:

"Lo! these, the days appointed from above
By the deep councils of all sapient Jove;
A decent heed thy slaves enjoin to pay,
And well observe each Jove-appointed day."

The most superstitious regard must be paid to all the changes of the moon, in sowing and planting. In every domestic operation they paid regard to her progress each day, such as the ignorant in some countries pay now:

"Oh! fortunate the man! oh! blest is he,
Who skilled in these fulfils his ministry.
He, to whose note the auguries are given,
No rite transgressed, and void of blame to heaven."

We add to the above a few lines of the poet Callimachus, who flourished about two hundred and fifty years before Christ, and was coëval with the poet Aratus, from whom St. Paul quotes. This shows what had been added to the Theogony of Hesiod in the interval between the periods in which they lived. His hymn to Jupiter proves him to be in much doubt as to the birthplace of Jupiter, and he invokes the aid of the god to find it out:

"But say, thou first and greatest power above,
Shall I Dictean or Lycean Jove
Attempt to sing? Who knows thy mighty line,
And who can tell, except by power divine,

If Ida's hills thy sacred birth may claim,
 Or fair Arcadia boast an equal fame?
 The Cretans, prone to falsehood, vaunt in vain,
 And impious built thy tomb on Dictæ's plain;
 For Jove, the immortal king, shall never die,
 But reign o'er men and gods above the sky."

But although the poet asserts his immortality, yet he adopts Hesiod's account of his birth and birthplace :

"In high Parrhasia Rhea bore the god,
 Where gloomy forests on the mountains nod."

Callimachus differs from those who held that the earth and heavens were divided between the three sons of Saturn,—Pluto, Neptune, and Jupiter :

"Jove, yet a child, the prize of wisdom bears
 From both his brethren in maturer years,
 And both agreed the empire of high heaven,
 Though theirs by birthright, should to Jove be given :
 Yet ancient poets idle fictions tell
 That lots were cast for heaven, for earth, and hell.
 Chance placed not Jove in these divine abodes—
 Thy power, thy wisdom made thee king of gods!"

Callimachus excels the poets before his day by ascribing the gift of virtue to Jupiter :

"Oh! from thy bright abodes let blessings flow,
 Grant health, grant virtue to mankind below ;
 For he with health is not completely blest,
 And virtue fails when health is not possess'd.
 Then grant us both, for these united prove
 The choicest blessings man receives from Jove."

His hymn to Apollo also contains one passage which reminds us of the scriptures :

"Depart, ye sons of prodence! hence, hence! oh! fly
 Far from this holy place; Apollo's nigh.
 Ye heeds, ye heed! ye hearken doors, expand!
 Leap from your hinges! Phœbus is at hand.
 Bezen, young men, bezen the sacred song,
 Wake all your lyres, and to the dances throng."

Rememb'ring still The Power is seen by none
Except the just and innocent alone.
Prepare your minds, and wash your spots away
That hinder men to view the all-piercing ray."

We are reminded by these lines of the words of David, "Lift up your heads, O ye gates! and the King of Glory shall come in;" and of his resolve, "I will wash my hands in innocency; so will I come to thine altar;" and of even the words of our Lord himself, "Blessed are the pure in heart, for they shall see God."

I conclude with the testimony of Callimachus to the immortality of the soul, as seen in the following epitaph:

"Beneath this tomb, in sacred sleep,
The virtuous Saon lies,
Ye passengers, forbear to weep—
A good man never dies."

CHAPTER XXX.

ON THE THEOLOGY OF ÆSCHYLUS AND SOPHOCLES.

For the following chapter I am chiefly indebted to Professor Tyler, of Amherst College, Massachusetts, who has kindly consented to my free use of his learned and valuable article as published in the *Andover Biblical Repository*.

Æschylus was a Greek tragedian, of noble family, who was born about the year 525 before Christ, and preceded Socrates and Plato more than a century. He was a follower of Pythagoras. It is fabled that Bacchus appeared to him while watching the clusters of grapes in a vineyard, and bade him turn his attention to tragic composition. Under whatever influence he may have directed his talents to the composition of plays, we must rejoice in the testimony he bears to the remains of ancient truth in his day.

THE GREEK DRAMA.

There can be no greater misapprehension of the Greek drama, says Professor Tyler, than to judge of it by the modern theatre. They have little in common but the name. The modern drama is exhibited within doors, at night, and by gas or candle-light. The ancient drama was exhibited by day, in the open air, and with the broad, pure light of heaven. The modern theatre is a common building, and capable, at most, of containing only two or

three thousand people. The Greek theatre counted its audience by tens of thousands. The modern theatre is a private speculation, and for the most part filled and sustained by the worst and lowest class of the population. At Athens the theatre was a public institution, and the audience composed of the enlightened, refined, and sovereign people of Athens, together with the *élite* of all the other cities of Greece. The theatre, as it now exists in the cities of Europe and America, is generally, if not universally, a school of vice and crime. In its palmy days, in the Grecian cities, it was a school of good morals and religion, according to the light then remaining, and taught by the wisest and best men of those times. Greek tragedy grew up in connection with their religious worship. The theatre, says an old Roman writer, "was invented for the worship of the gods and the delight of men." Strange as it may sound to modern ears, the Greek stage came nearer than anything else to the Greek pulpit;—the people hung on the lips of lofty, grave tragedians for instruction touching the origin, duty, and destiny of immortal beings. It was the express office of the chorus, which held the most prominent place in the ancient drama, to interpret the mysteries of Providence; to justify the ways of God to men; to plead the cause of truth, virtue, and piety. Hence it was usually composed of aged men, whose wisdom was fitted to instruct in the true and right, or of young women, whose virgin purity would instinctively shrink from falsehood and wrong. Greek tragedy carried men back to the origin of our race, up to the providence of the gods, and on towards the retribution of another world.

With few exceptions, the subjects are mythological. The characters are heroes and demi-gods—monsters, it may be, in crime, but their punishment is equally prodigious, and sin and suffering always go together. They

illustrate, by their lips and by their lives, the providence and retributive justice of God. Nor is prayer wanting in their liturgies; for so were they called, since the choruses consist, in a great measure, of direct addresses to the Deity. Æschylus is preëminently the theological poet of Greece. The great problems which lie at the foundation of faith and practice,—the same problems which are discussed by Job and his three friends,—are the main staples of nearly all his tragedies. In this respect the sacred tragedies of Æschylus find their nearest counterpart in the Book of Job. On the whole, there is no book of which the reader of Æschylus will be more reminded. The poet who most resembles him in modern times, is the Puritan poet of old England, Milton. The actors in the plays of Æschylus handle the grand themes of theology very much as they are handled by the good and evil angels in “Paradise Lost.” Such is a true, but most unworthy abridgement of Professor Tyler’s five most interesting opening pages.

Before giving a brief analysis of the theology of Æschylus, we will only add that he supports the proposition for which we have contended throughout the preceding chapters, viz., that the more nearly tradition reached the beginning, the more of truth is in it. Æschylus, in his plays, acts on Plato’s doctrine, who, in reference to the gods, said, “The subject is too great for us, for we must believe those who have spoken aforetime, who being, as they said, the offspring of the gods, doubtless knew their own sires, and must not be disbelieved when they tell us, as it were, things pertaining to their own household.”

Who can Plato and Æschylus refer to as the gods, but mere deified heroes—mariners of the ark, whose descendants were regarded as the offspring of the gods, and who handed down the earliest traditions to the world? Æschylus agrees with Hesiod and other poets, that, under the

reign of Saturn, the golden age of the world, a better race inhabited the earth, who were the companions of the gods and the favorites of heaven ; but that a great change took place, which provoked the anger of Jupiter and brought his judgments upon them. These things soon became perverted, and turned into fables and myths ; but, as Professor Tyler well remarks, many of the heathen fables are doubtless the facts of revelation and primitive history in disguise. Even those myths which narrate the intercourse between gods and men, carnal and corrupt though they be, preserve while they pervert the memory of that intimate converse which God held with the patriarchs and first parents of our race. "May they not also," he says, "be regarded, like the Avatars of the Hindoos, as fleshly anticipations and unconscious prophecies of Christian truths ?"

ÆSCHYLUS ON THE NATURE OF GOD AND THE GODS.

Like all other pagan writers, he is inconsistent, contradictory, and confused, as to the one only true God. In his tragedies, Jupiter is generally represented so as to accord with our ideas of the true God and Father of all, as set forth in scripture. He calls him "the Father of gods and men ;" "the universal cause ;" "the all-seer and all-doer ;" "just and true ;" "king of kings ;" "of the happy most happy ;" "of the perfect, most perfect power ;" "The blessed Zeus." He is sometimes spoken of as a "jealous God, visiting the iniquities of the fathers upon the children ;" one "who will by no means clear the guilty ;" one whose mysterious providence is an unfathomable abyss. In the play of Agamemnon, he is like Moses ; he hesitates by what name to invoke the invincible Deity. He was in truth an unknown God to him, as to the Athenians in the time of St. Paul. Sometimes he is the

invincible deity of pantheism. He is always high above the rest of the drama. Apollo and Athena are mere personages in the drama, but Jupiter never. They, as in more ancient times in which the scenes were laid, walk the earth in human forms, and take part in the affairs of men; but he, never. As Müller, the German mythologist, says, "Jupiter is the only real God, in the true sense of the word—the spirit that pervades and governs all things." And yet, like Homer and others, how often does he degrade Jupiter to a frail being, by imputing crimes and follies to him? He also recognizes a number of inferior deities, subordinate to the supreme authority of Jupiter, and who are the messengers of his will and the active agents of his providence. As it is not good for either god or man to be alone, so Jupiter must have his wife and children; and these children must, in their turn, have others. Each generation being removed more and more from the perfection of their first fathers, these became inferior deities, whom he employs to manage the earth, differing in character, and being gods of the sea and land, the Furies, the Muses, the Fates, etc.

There is also a class of gods who are hostile to Jupiter, and who are overthrown in battle by him. Atlas and Typhon, with the Titans, feel his avenging power in Hades and Tartarus. Nor can we read of them without being reminded of those giants and mighty men, of whom Moses speaks as so incurring the displeasure of God before the flood, and bringing destruction upon the world, and of those to whom St. Jude and St. Peter refer, saying, "God spared not the angels that sinned, but cast them down to hell, or Tartarus, holding them bound in everlasting chains."

JUPITER AS BOUND BY FATE.

Although Jupiter is sometimes said to be superior to fate, yet, as in Homer and others, he is identical with fate, and everything is made subject to irreversible destiny; and yet this is, in some sense, connected with and influenced by prayer. Thus, in one of the plays it is said,

“That which is fated may come to your praying.”

Professor Tyler justly remarks, “No Calvinist was ever a more strenuous asserter of the doctrine of decrees than the chorus in these dramas;” “at the same time, no Methodist ever offered up more frequent or more fervent prayers.” When Thebes is defended, “the people must pray indeed, but look well to the fortification.” Or, in the language of Cromwell to his Ironsides, “Trust Providence, but keep your powder dry.”

ÆSCHYLUS ON JUPITER'S RETRIBUTIVE JUSTICE.

Our Lord says, “Ye have heard that it hath been said by them of old time, ‘An eye for an eye and a tooth for a tooth.’” “We have this ancient saying,” says Professor Tyler, “standing out with great prominence, and repeated again and again on the pages of Æschylus:”

“’Tis robber robbed and slayer slain; for though
Ofttimes it lags with measured blow for blow,”

yet

“Vengeance prevaieth,
While great Jove liveth.”

Again,—

“Blood for blood, and blow for blow,
Thou shalt reap as thou didst sow.
Age to age with hoary wisdom
Speaketh this to man.”

Who can read these words without remembering the universal law proclaimed after the flood? "Whoso sheddeth man's blood, by man shall his blood be shed;" or these words of our Lord, "Whoso taketh the sword, shall perish by the sword."

THE DELAY OF THE DEITY IN PUNISHING THE WICKED.

This is often dwelt upon by Æschylus. Other moralists of Greece often quoted an old proverb, "The mills of the gods grind late, but grind to powder." Æschylus has a striking passage on that subject: "Some are punished in the light of day; others in the dark twilight of life, with a lingering and overflowing flood of pains; while for others is reserved the endless night of future retribution." How like is this to St. Paul's teaching, "Some men's sins are open beforehand, going before to judgment, and some they follow after."

THE DOCTRINE OF A FUTURE STATE OF REWARDS AND PUNISHMENTS.

This is taken for granted throughout the works of Æschylus; and much is said about the condition of the dead, especially of the wicked. On this subject he is most terrific; but as to the resurrection of the body, he knows nothing.

I conclude with a few striking passages from Professor Tyler's able article.

"The same subjects which constitute the staple of the epic and tragic mythology of the Greeks are among the earliest and most prominent subjects of Mosaic history and legislation."

After reciting passages from the *Eumenides*, one of the tragedies which set forth the most important truths bear-

ing a strong resemblance to some of the facts and doctrines of our holy religion, he says, "The ideas are founded deep in the religious nature of man; they set forth the theology of *Æschylus*, and the better part of his contemporaries; and it must be confessed that his theology is surprisingly healthy, sound, and truthful, in its essential elements. The great doctrine of hereditary depravity, retribution, and atonement are there in their elements, as palpably as in the Sacred Scriptures. Would that modern poetry were equally true to the soul of man, the law of God, and the gospel of Christ.

He then proceeds to speak of the manner in which the atonement is set forth, in the part in which *Apollo* and *Zeus*, *Soter*, or *Jupiter*, the Saviour, are made to take in the reconciliation, which forms the great theme of the tragedy. He thus concludes: "There certainly are, in the poets and philosophers of ancient times, not a little of truth and of resemblance to the great central facts of Christianity."

THE THEOLOGY OF SOPHOCLES.

In this part of the chapter I use again the labors of Professor Tyler in his two learned articles on the theology of *Sophocles*. *Sophocles*, according to Professor Anthon's article, in his edition of "*Lempriere's Classical Dictionary*," was born about thirty years after *Æschylus*, and fifteen before *Euripides*. A statue of him has been discovered within the last twenty-five years, and is now in the museum of the Vatican, at Rome, which represents him, as to body, to be the perfection of beauty and symmetry. In character he was most amiable, and said to be the favorite of men and gods. At the age of twenty-five he bore off the prize from all the competitors, among whom was the veteran *Æschylus*, who had been for thirty

years the master of the Athenian stage. Twenty times did Sophocles bear off the first prize. He came on the theatre of life in time to celebrate the triumphs of Greece over the wealth and power of Persia, and left it only a little while before Athens yielded to Sparta in that strife in which the Grecian states were so exhausted as to prepare them for the Macedonian yoke. Sophocles dwelt in the golden age of Athenian government, literature, and religion. His theology was not so strongly marked in its character, and had not so much of primeval tradition as that of Æschylus, but probably presented a fairer representation of the average sentiments of the Athenians in his day. Only seven out of one hundred of his tragedies have come down to our day, but these are probably among the best. We will select some passages from them, showing the prevailing views as to religion and morals.

It seems, says Professor Tyler, as if, when they (the Greeks) advanced in time and progressed in the cultivation of literature and art, they receded from the fountain of moral and religious truth, and the ideas of primeval revelation lost their vital power. In Sophocles more than in Æschylus there is room for the feeling, in some passages at least, that the gods are powers or personifications rather than persons. Still there are passages in which God appears with some distinctness. In one of the dramas Jupiter is called "The all-controlling Jove;" and again,

"Thou of the all-pervading eye,
In heaven and by subject gods adored."

In another he is called "Jove all-beholding, all-directing."

The eternal and unchanging character of divine law is also sometimes set forth in such a manner as to remind us of the law of God written on the hearts of men:

"Heaven's eternal laws would'st thou contemn?"

is the language of upbraiding in regard to one who would violate right.

We read of one of whom it was said,

“ In every law divine,
Which blooms with holiest awe above,
A steadfast piety was thine,—
The love of honor and the fear of Jove.”

Again,—

“ To contravene the firm, unwritten laws
Of the just gods, thyself a weak, frail mortal!
These are no laws of yesterday : they live
For ever more, and none can trace their birth.”

The supremacy of the divine over human laws is thus declared, in relation to one who plead the laws of the state in justification of an act in violation of divine law :

“ Dost thou revere them,
When thou would'st trample on the laws of heaven ?”

PIETY TO THE GODS.

Piety, such as it was, is often strongly commended :

“ Revere the gods !
Second to this all else great Jove esteems.
True piety alone defies the grave :
Let mortals live, or die, this blooms forever.”

In his drama of Ajax, the father, at parting with him, upon setting out for Troy, says :

“ Seek, my son, in fight
To conquer, but still conquer through the gods.”

To which the impious son replies :

“ I confide
To win such trophies e'en without the gods.”

Even the pious sometimes utter sentiments showing their want of confidence in the gods.

"Yet wherefore do I turn me to the gods?
If acts like these are sanctioned by the gods,
I will address me to my doom in silence."

Another is made thus to speak of the infernal gods:

"'Tis a bootless task
To render homage to the powers of hell."

There are some passages which, though they savor somewhat of pagan pride and human glory, yet have also something of what scripture calls "a conscience void of offence," or the "*meus conscia recti*" of Horace. The doctrine of expediency rather than of justice is strongly set forth in the following lines:

"Yet know, O prince, I deem it nobler far
To fail with honor, then succeed by baseness."

Again,—

"All must be ill
When man the bias of his soul forsakes,
And does a deed unseemly."

Again,—

"To live with glory, or with glory die,
Befits the noble."

Again,—

"Conscious of right,
The soul may proudly soar."

The providence of God, in its retributive justice, is often set forth in the dramas of Sophocles:

"If Themis reigns on high,
And Jove's blue lightnings rend the sky,
E're long shall vengeance crush the guilty pair."

Again,—

"But when a house is struck by angry fate,
Through all its line what ceaseless miseries flow."

The respect paid to the dead, and the care with which their bodies were interred, or their ashes preserved; the dread on the part of the dying lest they should be left unburied,—all point to the general belief of some kind of resurrection. The dramas are full of these things.

So also as to sacrifices. The expiatory character of them runs through all the ancient dramas. "Reason about the justice of it as we may," says Professor Tyler, "men have never been able to get rid of the idea of expiatory and vicarious sacrifice. In one form or other it pervades or underlies all religion, be it pagan, Mohammedan, Jewish, or Christian." But he justly concludes that "Holiness and sin are new ideas, almost new words as used in the Bible. The Bible convicts every man of personal sinfulness in the sight of an holy God. The Jew and the Christian alone worship a God of holiness." "Glorious in holiness," is an idea which you cannot get "from all the poetry and philosophy of the sages."

SOME REMARKS ON THE EUMENIDES OF ÆSCHYLUS.

The learned C. O. Müller, of Germany, has written a critical treatise on this drama, from which we quote some passages and draw some remarks which will be a fitting close of this chapter.

In further proof of the comparative purity and religious character of the stage in the early times of Greece, as set forth in the beginning of this chapter, it deserves to be mentioned that not only must Æschylus himself train the members of the chorus for acting their part in the drama, but he must apply to the chief archon to appoint them. They are supposed to have been from twelve to fifteen for each play,—respectable men, matrons, and virgins. The place in which this was acted was either the temple of Minerva, or the precincts of it on the Acropolis of Athens. During the service, the very *Adytum*, or *Omphalos*, or

Holy of Holies is displayed, and Orestes the parricide is seen, covered with blood, in that sacred place. In this, as in other tragedies of Æschylus, the mythic or ancient is mingled with the political or present history of Athens. Shakspeare has copied somewhat after this model in his historical plays. The theatre, in the time of Æschylus, was, in a measure, a political arena, on which great questions of state were discussed by the help of the ancient myths. At a late period, Demosthenes, Pericles, and others, by their oratory in the great assemblies of the people, swayed the multitude at pleasure, the Areopagus having become comparatively powerless. The Areopagus was present at the exhibition of the tragedies of Æschylus, and acted as judge. Æschylus was the great defender of the declining rights and powers of the Areopagus, and would be regarded as an aristocrat in our times. Democracy was gaining ground. Any citizen might become an archon, and any archon an areopagite, which was not so in former days. Æschylus was the friend of Aristides, and took part with him against Themistocles, who was the man of the people. He warned the people against the abuse of their power, and against a warlike and ambitious spirit toward the other states of Greece.

The basis of this tragedy was the murder of Clytemnestra by her son Orestes. His mother had married Agamemnon, king of Argos. On leaving for the Trojan war, he committed the care of his wife and family to Egysthus, a relative. During the war, Egysthus married Clytemnestra, and they united in murdering Agamemnon on his return. Orestes flies to some other state, but after an exile of seven years returns with his friend Pylades to Mycenæ, and kills both his mother and Egysthus. He is, however, tormented by the furies or avenging goddesses, though patronized by Apollo. Being tried, according to the play, before the Areopagus, —the high court of Athens,

—he is acquitted by the decision of Minerva, who either gives the casting vote in his favor,—the judges being equally divided,—or else, one vote being wanted to make them equal, she effects a tie by her vote, and thus determined the principle which is to this day acted upon, that where the judges are equally divided the accused is acquitted.

But the use I would make of this tragedy, (according to the plan of my book,) is to show the resemblance between the story, and the doctrine and general usage of the pagan world, in relation to manslaughter and murder, and what we find in the Sacred Scriptures. The first murder mentioned in scripture is that of Abel by Cain. The punishment inflicted is banishment from the country where the deed was done, and perpetual wandering over the earth, with the dread of death from all whom he might meet. The next mention made of this crime and its punishment is immediately after the flood, when to the renewed race of men this universal law with its penalty is ordained: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Who should be the executor of this divine vengeance, whether the civil magistrate, or some relative or relatives of the deceased, is not mentioned. The simple decree is uttered, with a most impressive reason for its execution, viz: "For in the image of God made he man." But after the renewal of the prohibition of murder, from Mount Sinai, in these solemn words, "Thou shalt not kill," or "Thou shalt do no murder," the mode and instrument of the execution of the penalty is minutely detailed. In the midst of wrath, from the insult offered to the divine majesty in the destruction of one made in his own image, God remembers mercy in behalf of those who have shed man's blood accidentally, or without deliberate intent so to do. They must be, indeed, to some extent wanderers, like the first man-slayer; they must flee from the place where the deed

was done, and from the presence of the aggrieved relative; but cities of refuge were prepared for them, whither they might flee until the character of the act was examined, and the grief of the bereaved was calmed. But for the wilful murderer there was no mercy. He might be seized, even though holding by the horns of God's altar, and put to death. The divine legislator of Israel has here given a law and set an example to men, which, however condemned by some of the wise of this world, and neglected by legislators and magistrates, we doubt not is the most effectual that can be devised for the preservation of human life. The failure to inflict the penalty of death on wilful murderers has been the occasion of the deaths of thousands of the best citizens of earth. Such are the tender mercies of man, when he would be more merciful than God.

Let us now see how far this law and will of God, whether coming down from our antediluvian or postdiluvian forefathers through different branches of the Noachian family, or borrowed from the Hebrews, God's chosen people, is sustained by the practice and laws of ancient Greece, as set forth in this tragedy of Æschylus, and elsewhere. In the states of Greece as in Judea, though the wilful murderer has no provision of mercy made for him, yet the man-slayer has. He may fly the country, and wander about from place to place, seeking to be allowed some expiatory rites by some friendly king whereby he may be restored to his country. Sometimes, as in the case of Hercules, he may appease the Erinnys or ghost of the deceased, by selling himself into servitude; sometimes by the sacrifice of animals. "Blood for blood was the law," unless the slain, on his death-bed, pronounced forgiveness. The nearest relatives of the slain were the avengers. At the burial a spear was stuck up in the grave, to be plucked up and borne away by the rightful avenger. Sometimes the proper avenger would petition the government to un-

dertake the work of vengeance, and thus be relieved. Until or unless some one of these things was done, the man-slayer was prohibited entrance into any of the temples of religion, or participation in any sacrifices, or to come into the town-hall, but was an object of commiseration. So dear was the life of man to the gods, according to the pagan system; though it was not because he was made after the image of God, as the scriptures declare, but because, according to their philosophy, he was a part of God,—a part of one universal life, of which the great cause was the head; and to murder a man was to assault the Deity. This was their perversion of the true history of man's creation. There was something peculiar in the case of Orestes, which caused the judges to hesitate and divide. Though he was the rightful avenger of his father's death, yet a parricide could not be forgiven, and he had murdered his mother and her wicked accomplice. On this account he was tortured by the Erinnyes, or Furies, and fled from his kingdom and became a wanderer, like Cain and the man-slaying fugitives of Israel.

And who were these Erinnyes, or Furies, or, as afterwards called, Eumenides? The name comes, we are told, from a word which signifies "The deep offence and bitter displeasure" of those who have a right to be angry, as of parents slain by their children. The ghosts of murdered parents were considered the most terrific and tormenting of all the Furies. At length some of these became regular deities, with the name of Eumenides. These deities were introduced upon the stage in the tragedies, and were most fearful objects.

Although even the unintentional man-slayer,—of whose weapon it might be said, according to Cicero, "*Majis fugit quam jacit*"—rather flew from the hand, than was thrown,—was still obliged to fly, yet we find a difference made between the guilt of those who committed murder

under some sudden impulse, and those who did it "of malice aforethought." The former was ascribed to Ate, the goddess of hate, who confounded the mind and destroyed reason for a time; hence the goddess Ate "has in her train the *litæ*, or humble prayers of penitence, which must make good before gods and men whatever has been done amiss."

I conclude, in a few words, with the opinion of Müller, as to Jupiter Soter: "The conception and worship of him were widely diffused through Greece." "Among the convivial customs of the Greeks, nothing is more familiar than their three solemn draughts after meals. The first is consecrated to Olympian Jove; the second to the earth and heroes; the third to Jupiter Soter." He is called "the lord of both worlds," and "the good deity," reconciling differences. Mr. M. considers him as "interposing in the character of a consummating Saviour God." Such is the opinion of many other learned men, who consider that the idea of a Jupiter Soter grew out of the ancient tradition and expectation of some divine Deliverer or Peace-maker.

CHAPTER XXXI.

ON OVID'S METAMORPHOSES, AND LIBER TRISTIUM.—

PART FIRST.

THERE was something so peculiar and touching in the character and fate of Ovid, that more than usual mention of him will be excused. He was born 911 years after the building of Rome, and lived until between forty and fifty years before the birth of Christ. He was an Epicurean in principle, and being among the few poets who possessed the means of voluptuous living, made good use of it in the court of Augustus Cæsar, with whom he was a great favorite for many years. Coming under the displeasure of the emperor for some cause about which there is a diversity of opinion among his annotators, he was banished to Pontus, in Scythia, then a most barbarous country. Of it he says, "*Nobis habitabitur orbis ultimus. A terra, terra remota mea.*" Of its inhabitants he gives this fearful picture: "*Vox fera, trux vultus, verissima martis imago.*" So wretched was his life while there, that he says, "*Mors mihi munus erit*"—"Death will be a favor to me." While in this place of exile he wrote his "*Tristium*," consisting of letters to his old friends at Rome. In these we have the only intimations from himself of the cause of his banishment. Some have alleged that an accidental discovery of some secret or secrets in the family of Augustus, most discreditable to it, was the real cause of his disgrace and exile. It is to be hoped that such was not the case. If it were so, a more effectual method could

not have been adopted for spreading abroad the shame of Augustus, and of transmitting it to posterity, than so heavy a judgment on so favorite a poet. We would rather hope that public opinion and the private judgment of the emperor condemned those works of Ovid which were calculated to promote the licentiousness of Rome, and which were chiefly embodied in his work entitled, "*De Arte Amandi*," or "*The Art of Love*," and to which the displeasure of Augustus was ascribed.

Although there are hints in his writings that there may have been some other cause, either in whole or in part, yet to this, whether from fear of some worse punishment, or from regard to truth, he seems to ascribe all his woes, though he thinks his judgment a heavy one. If he was really banished as the corrupter of the age, then it shows a strange inconsistency between the improving sense of morality at that day under the teaching of Cicero, Epicetetus, and others, and the continued religious worship of Rome, in which, Ovid declares, worse things were to be seen than in his book.

The very inscription on his tomb, however, seems to settle the question: "*Qui jacet hic, teneri doctor amoris erat.*" The same is also shown in the following lines of Angelus Politianus, in his "*Elegia de exilio et morte Ovidii*:"

"*Et jacet Evxiois vates Romanus in oris,
Romanum vatem barbara terra tegit
Terra tegit vatem teneros qui lusit amores,
Barbara quam gelidis alluit Ister aquis.
Nullus erat. Procul ah conjux, parvi que nepotes,
Nec fuerat profugum nata secuta patrem.
Extinctum et montes flebant et sylvæ feræque,
Et flesse in mediis dicitur Ister aquis."*

But his own words establish the fact, that his book was the alleged cause of his banishment. On sending his letters from Pontus, to be published at Rome, he says,

“Vade sed incultus, qualem decet exulis esse,
 Inspice, dic, titulum. Non sum preceptor amoris
 Quas meruit pœnas, jam dedit illud opus.”

But though here he seems to acknowledge that he deserved punishment for it, yet he repeatedly professes innocence of intention :

“Si me meus abstulit error
 Stultaque mens nobis, non scelerata fuit.”

And again,—

“Conscius in culpa non scelus esse sua.”

He declares, also, that he did not practise the things condemned in his book :

“Crede mihi, mores distant a carmine,
 Vita verecunda est; musa jocosa mihi.”

Moreover, he declares that he only set forth in his verses the things which were exhibited in the public places and in the temples at Rome :

“Ludi quoque semina proebent
 Nequitia. Tolli tota theatra jube
 Tollatur circus. Non tuta licentia circi.
 Quis locus est templis augustior? hæc quoque vitet.”

He then proceeds to enumerate some of the licentious scenes exhibited in the very temples, being painted or engraved on the walls, and over the gates or doors. It was doubtless somewhat in the ancient as in the present world, that some things were tolerated in public which would not be endured in private. Some things were heard and seen at theatres and circuses which must not be heard or looked on elsewhere.

At such a time and in such a place, it may be difficult to decide on the amount of guilt belonging to the author

of a book that could adduce such a sanction; but that it was and is a most injurious book, no pure mind can now question. Still, his sufferings in the savage wilds of Scythia have ever touched the heart of humanity, and no one can read the account which he gives of the sudden announcement of the severe decree, and his immediate banishment, without deep emotion. And should the youthful reader find a tear stealing down his cheek at the recital of the farewell scene, he need not be ashamed of it. The decree was communicated on the very night on which he was commanded to depart:

"Cum subit illius tritissima noctis imago,
 Quæ mihi suprenum tempus in urbe fuit,
 Cum repeto noctem quæ tot mihi cara reliqui
 Labitur ex oculis, nunc quoque gutta meis
 Non alitur stupui quan qui, jovis ignibus ictus,
 Vivit, et est vitæ nescius ipse suæ,
 Si licet exemplis, in parvo, grandibus uti,
 Hæc facies Trojæ, cum caperetur erat."

The following is the inimitable description of the parting scene:

"Ter limen tetigi; ter sum revocatus, et ipse,
 Indulgens animo, pes mihi tardus erat.
 Sæpe vale dicto; nusus sum multa locutus
 Et quasi discedens, oscula summa dedi,
 Sæpe eadem mandata dedi; meque ipse fefelli,
 Respicieus oculis pignora cura meis
 Denique, quid propero? Scythia est quo mittimus inquam.
 Roma relinquenda est; utraque justa mora est;
 Uxor, in eternum, viro mihi viva negatur;
 Et domus, et fide dulcia membra domus."
 Tum vero conjux, humeris absantis inherens
 Miscuit hæc lacrymis tristia dicta suis.
 Non potes avelli; simul, ah simul ibimus, inquit
 Te sequar, et conjux exilis exul ero.
 Te jubet patria discedere Cesaris ira

Me pietas ; pietas hec mihi Cæsar erit
Talia tentabat sic et tentaverat ante."

It deserves to be mentioned, in proof of the extent to which the flattery of great men was then carried, and which, in earlier times, laid the foundation of idolatry, that Ovid, hoping to propitiate the favor of Tiberius, the successor of Augustus Cæsar, actually built a temple to him, and offered daily sacrifices to him in the wilds of Pontus. On his way to Pontus, when a great storm arose, he begs the gods to spare the vessel and not to unite in Cæsar's wrath, saying, "*Sæpe, premente Deo, fert Deus alter opem*"—thus making Augustus one of the gods even while alive.

It may now be asked of us, before entering on the consideration of Ovid's "*Metamorphoses*," if there be not much in them not only of the marvellous and unintelligible, but of the shocking and indelicate, calculated to disgust and pollute the mind, so as to make it an improper book for the young, at any rate without many omissions and expurgations. We answer, it is even so, and therefore some of the fables are omitted; and yet these are not of the nature of his "*Art of Love*," but are the allegories of the ancient pagans by which they set forth the traditions concerning the creation, the traditions of their gods, and the early history of man.

So corrupted had every thing concerning religion become in the hands of men, that it was impossible to describe the same without shocking purity and modesty. Thus must the Sacred Scriptures often shock us in order to do their work faithfully instead of deceitfully, in suppressing the truth. Ovid's "*Metamorphoses*" is a compendious history, in verse, of all the ancient traditions in relation to God, and the gods of the pagan world, and the ancient history of man. They are not fables and allegories of his

own invention, but those which he has collected from different sources, putting them into some order, and clothing them with verse. On this account it has ever been the favorite book with the fathers, and with all who wished to find out the earliest traditions of the heathen world. These were the very fables of the ancient world of which Plato and other philosophers often spoke as containing so much of primitive truth; but many of which they could not understand. Nor can we at this day interpret them, although Ovid, coming nearly four hundred years after Plato, and having better advantages, has taken great pains to find out and explain their meaning. Plato, in his imaginary "Republic," has said, "That mothers and nurses should season the tender minds of their children with these instructive fables, where the wisdom of the ancients was involved." Lactantius calls him "an ingenious poet, and the 'Metamorphoses' an excellent poem;" St. Hierome styles him "a renowned poet;" St. Augustine, "The excellent poet." Erasmus ascribes to him the perfection of eloquence. Marcus Antoninus Tritoneus says, "Never was there any one who so diligently collected, or so elegantly, learnedly, and orderly expressed the fables but Ovid, who composed out of Orpheus, Hesiod, Homer, and others of the ancient poets, so excellent and noble a work."

Bernardus Martinus says, "Ovid, out of the innumerable volumes of the Grecian poets, first gathered their multiplicity of fables, and with great care composed out of them *his divine poem*."

Jacobus Micyllus says, "What should I speak of its learning? herein so great, so various, so abstruse, that many places have neither been explained nor understood; no, not by the most learned, requiring rather a revelation from the Delian Oracle."

In the face of these testimonies to the unfathomable

depths of Ovid's learning, it may well be asked how I should dare to venture an attempt at understanding him, and making use of him for the object of this book. To this I answer, "that, like the scriptures, some parts of Ovid are deep enough to drown an elephant, while others are so shallow that a lamb may walk over." In other words, some parts of Ovid so plainly accord with scripture, that none can misunderstand them, although there be others that will baffle the ingenuity of the most learned. I will, however, relieve myself from all charge of presumption by informing the reader of two works which I have before me, and from which I shall derive what may be presented on the resemblance between Ovid's *Metamorphoses* and the *Sacred Scriptures*. The first of these is a translation of the work by Mr. George Sandys, executed in the wilds of Virginia, at Jamestown, a few years after the settlement there. Mr. Sandys was the son of that noble reformer, and bold defender of civil and religious freedom,—Edwin Sandys, Bishop of Worcester, then of London, and afterwards Archbishop of York. * His second son, Sir Edwin, was secretary of the Virginia Company in London. George Sandys was the treasurer of the colony in Virginia, was educated by the celebrated Hooker, and after travelling through Europe, Egypt, and the Holy Land, joined the colony at Jamestown in the year 1611. There he devoted his leisure hours to a translation of Ovid, and to the preparation of a mass of learned mythological notes, equally creditable to his head and heart. It was first published in England in 1627, and dedicated to Prince Charles, afterwards Charles the First. In his dedication, he speaks of its "being limned by that imperfect light which was snatched from the hours of night and repose." He speaks of it as "a double stranger, springing from the stock of the ancient Romans, but bred in the New World, of the rudeness of which it cannot but

participate, especially having wars and tumults to bring it to light," instead of the Muses. Alluding to the notes, he says, "To this I have added 'Mind to the Body'—The history and philosophical sense of the Fables." In his poetical preface, he says,

"Phœbus, Apollo, sacred poesy
Thus taught: for in these ancient fables lie
The mysteries of all philosophic."

He speaks of the fables as not being Ovid's; for he says, "Most of them were more antient than any extant author, or perhaps than letters themselves, before which, as they expressed their conceptions in hieroglyphics, so did they their philosophy and divinity under fables and parables; a way not untrod by the sacred penmen." In writing these notes he appears to have consulted a large number of ancient authors from among the fathers, and the Greek and Roman writers, especially Plato.

On his return to England he wrote other translations, particularly one of the Psalms, which was highly esteemed. Both Dryden and Pope spoke highly of his poetical talents. In him and in his brother Edwin we have additional proofs of the zealous piety which was called into action in the first settlement of Virginia.

In my quotations from Ovid I shall use the translation of George Sandys in connection with the Latin text, and shall also make free use of his notes.

The other book to which I referred is the edition of Ovid, with notes critical and mythological, by N. C. Brook, A. M., Professor of the Greek and Latin languages, and late Principal of the Baltimore High School. If all the teachers of youth and editors of the Classics had but followed the example of Professor Brook, then classical education, instead of ministering to scepticism and immorality, would have been a useful handmaid to Christian-

ity. I propose to make free use of this book also. I now proceed to examine some parts of the *Metamorphoses*.

OVID'S ACCOUNT OF CREATION.

"Ante mare et tellus et quod tegit omnia cœlum,
Unus erat toto naturæ vultus in orbe,
Quem dixere chaos, rudis indigestaque moles ;
Nec quicquam, nisi pondus, iners conjestaque eodem,
Non bene junctarum discordia semina rerum."

"The sea, the earth, all-covering heaven unframed,
One face had nature, which they Chaos named ;
An indigested lump, a barren load,
Where jarring seeds of things ill-joined abode."

Ovid then describes the manner in which earth and heaven brought order out of chaos or confusion, and separated earth and heaven :

"Hunc Deus et melior litem natura diremit."

"But God, the better nature, this decides,
Who earth from heaven, the sea from earth divides."

But soon after, with the inconsistency and uncertainty of the poets, he says :

"Sic ubi dispositam, quisquis fuit ille deorum,
Conjeriem secuit, sectamque in membra redigit."

"What god soever the division wrought,
And every part to due proportion brought."

Mr. Sandys, in his preface, has beautifully described the arrangement and harmony of all things by the Deity, under the name of Love, by which title some of the ancient fables called the first of the gods :

"Fire, earth, air, water,—all the opposites
That strove in chaos, powerful Love unites,
And from their discord drew this harmony
Which smiles in nature."

Mr. Sandys says that Ovid is not at all afraid to call God the creator of the world. He confesses God, nor disguiseth his name, whom he also calls "The better nature;" so that by God and "the better nature," he understands Ovid to mean the same thing; and not God and plastic nature, as some suppose. God was the better nature by comparison with chaos or matter, or, as some of the philosophers said, "Mind," or "Reason," which was the name for God. Deus in Latin is the same with Theos in Greek; and that comes from Theo, to dispose or arrange. This accords, not only with the account given by Moses of God's ordering or arranging everything out of chaos by word or command, but with the general idea of the ancients that God was the great architect of the world, —only that they do not ascribe to him the original creation of the materials out of which the world was made. Mr. Brook quotes Sophocles as recognizing a God who not only disposed all things, but created them:

"There is really but one God, —
The maker of heaven and earth
And sea and winds."

A passage from Orpheus is still stronger: "He is one self-begotten; by him alone are all things which have been made." Mr. Brook very justly remarks, that "*Quisquis, fuit ille Deorum,*" who disposes all things, seems to have been an unknown God to Ovid, though he, doubtless, with the heathen generally, assigned every thing to one supreme God.

We now pass on to Ovid's account of the formation of man, only remarking that his account of the formation or ordering of all other things is so much after the manner of Moses, that it is not wonderful that some suppose him to be indebted to the books of Moses, or the writings of the Jewish rabbis, for some of his statements.

According to Moses, when God had completed every thing in heaven above, and in the earth beneath, he made man to rule over all other animals. The same order is observed by Ovid :

“*Sanctius his animal, mentisque capacius altæ
Deerat adhuc, et quod dominari cœtera posset.
Natus homo est ; sive hunc divino semine fecit
Ille opifex rerum ; mundi melioris origo.
Sive recens tellus, seductaque nuper ab alto
Ethere, cognati, retinebat semina coeli,
Quam satus Japeto mistam fluvialibus undis
Finxit, in effigiem moderantum cuncta Deorum,
Pronaque cum spectent ammalia cœtara terram
Os homini sublime dedit cœlumque tueri
Jussit et erectos ad sidera tollere vultus
Sic, modo quæ fuerat rudis, et sine imagine tellus
Induit ignotas hominum conversa figuras.”*

“The noble creature with a mind possess
Was wanting yet, that should command the rest ;
That maker, the best world’s original,
Either him framed of seed celestial,
Or earth, which late he did from heaven divide,
Some sacred seeds retained, to heaven allied,
Which with the living stream Prometheus mixt,
And in that artificial structure fixt
The form of all the all-ruling deities ;
And whereas others see with down-cast eyes,
He with a lofty look did man endue,
And bade him heaven’s transcendent glories view :
So that rude clay, which had no form before,
Thus changed, of man the unknown figure bore.”

Of this passage Sandys says, “The last in act, but the first in intention, was the creation of man. Sprung of celestial seed, in regard to the essence of his soul ; made of the earth, to teach him humility, yet after the image of God, not only with regard to his original integrity, but, as some think, in the symmetry and beauty of his body, as that shall be glorified and clad with a sun-like brightness.”

As to Prometheus, the son of Japheth, or Japheth himself bringing fire from heaven to animate the clay into man, he quotes Augustine, "who reports him to be a man of great wisdom, who informed the rude minds with knowledge, and raised them to celestial speculations and astronomical discoveries." Some said that he lived in the days of Jupiter, when temples and idols began to erected, and that he was the first who ever made statues.

Mr. Brook illustrates and confirms the account of man's formation, by many ancient authorities. "*Sanctius animal*," he says, must mean a more divine animal; "*Divino semine*," or "*cognati cœli*," as though the earth, just separated from the heavens, had in it a divine seed, from which men might spring up like unto the gods. Cicero asks, "Are we to suppose that the divine seed fell from heaven upon this earth, and that man sprang up in the likeness of his celestial sires?" He elsewhere says that man was a wonderful animal—"Generatum a supremo Deo, preclara quædam conditione." He also speaks of man as being related to heaven, "as being his former habitation," from which he came. Moses' account of man is, "that God formed his body of the dust of the earth, and breathed into his nostrils the breath of life;" that thus God made man in his own image. In the New Testament we are told that "the image or likeness consists in knowledge or holiness." Pythagoras says, "Man, the lord of creation, partakes of the nature of the gods." Cicero says, "Human virtue approaches nearer the divinity than the human form." The human race, says Orpheus, according to Cedrenus, was formed by an immediate act of the Deity, and received from him a reasonable soul! Virgil calls the soul "an ethereal sense;" Horace, "a particle of breath divine." The latter says "that God made man capable of things divine:"

"To beasts the breath of life, to us a living soul."

“The supreme God,” says Jamlicus, “is a monad, or one prior to the first god and king; immovable in the solitude of his unity; the fountain of all things, and the root of all primary intelligible forms; the indivisible one, the first of effigies.” The pagan mythologists and philosophers are full of the doctrine of the great God as forming all things after the pattern of himself,—man above all.

“Though but an atom in immensity,
I hold a middle rank ’twixt heaven and earth :
The chain of being is complete in me.”

It is somewhat remarkable that Ovid says nothing of the formation of woman. Mr. Brook is struck with this, and not only refers to what Plato says as to the two-fold nature of the first man, but quotes one of the hymns of Orpheus addressed to Protogonus, the first-born,—who was certainly Adam,—and in which he calls him two-fold :

“Oh mighty, first-begotten, hear my prayer,
Two-fold !”*

In regard to Ovid’s description of man’s form,—“*Os homini sublime dedit*,”—it is worthy of remark, that the Greek word for man, *anthropos*, signifies “to direct the countenance upwards.” Cicero says, “when he made all the animals to feed on the ground, he made man upright, to excite him to view the heavens.” Ovid says,

“*Quod loquor et spiro, cœlumque et lumina solis
Aspicio, (possumque ingratus et immenor esse)
Ipse dedit.*”

Concerning Ovid and others, Mr. Sandys remarks, “That the ancient poets among the heathen preserved that truth of the immortality of the soul; and therefore Epicurus, who maintained the contrary, dehorted his scholars from reading them.”

* Taylor’s Orpheus.

CHAPTER XXXII.

ON OVID'S METAMORPHOSES.—PART SECOND.

IF it be true that these books contain the sum and substance of all the ancient fables of all countries, and that these fables contain the sum and substance of all ancient religion and philosophy, then I need offer no apology for a second chapter on the same. We now enter on Ovid's account of the four ages of the world. They are successive periods of the world, represented under the fables or allegories of the four metals,—gold, silver, brass, and iron,—each deteriorating from the preceding in value and excellence. In like manner, the prophet Daniel represents the four great monarchies of the ancient world by a huge image, whose head was of fine gold, arms and breasts of silver, his belly and thighs of brass, and whose legs and feet were part of iron and part of clay. Hesiod adds to the four ages a fifth, which may perhaps answer to the "part of clay" in the prophet Daniel.

The golden age is thus described by Ovid :

" *Aurea prima satæ est ætas, qua vindicæ nullo,
Sponte sua, sine lege, fidem rectumque colebat,
Fæta metusque aberant : nec verbum molimina fixo
Æbe legébantur, nec supplex turba timebant,
Justus ora sui ; sed erant sine judice terti,
Non galeæ, non ensis erant ; sine militis ursor
Mollia secum peragebant Otia gentes.
Ver erat æternum placidique tepentibus auris,
Mulescant zephyri natos, sive semine flores.*

*Flumina jam lactis, jam flumina nectaris ibant,
Flavaque de viridi stillabant illice mella."*

"The golden age was first, which, uncompeled,
And without rule, in faith and truth excelled:
As then there was nor punishment nor fear,
Nor threat'ning laws in brass prescribed were;
Nor suppliant, crouching prisoners shook to see
Their angry judge, but all was safe and free;
Nor swords nor arms were yet; no trenches round
Besieged towns,—nor strifeful trumpet's sound:
The soldiers of no use. In firm content
And harmless ease their happy days were spent.
'Twas always Spring. Warm zephyrs sweetly blew
On smiling flowers, which without setting grew;
With milk and nectar were the rivers filled,
And honey from green holly oaks distilled."

Hesiod, from whom doubtless Ovid borrowed, says of the first inhabitants of the earth,—

"Like gods they lived,
Secure in mind, nor sweat with toil,
Nor grieved. Death was as soft as sleep."

Mr. Sandys, with other commentators, considers that the Sabbatical year among the Jews was instituted to represent this period of innocence in the golden age, when they neither sowed their fields nor had a propriety in the fruits of the earth, which they voluntarily offered. "Saturn," he says, "under whose reign this state of things existed, is feigned to be the son of Coelus, or heaven, and of Cybele, or earth; so Adam had God for his father, and the earth of which he was made for his mother. Saturn was the first who invented or used tillage, and the first who ever reigned as king; so was this the case with Adam. Saturn was thrown out of heaven, Adam out of paradise. Saturn is said to devour his children; Adam overthrew his

whole posterity. Saturn hid himself from Jove, and Adam from the presence of Jehovah." Mr. Brook and others consider the saturnalia at Rome,—when all labor was suspended, and servants were exempted from their usual duties,—to have been instituted in honor of this first age of felicity in the time of Saturn or Adam. "The ancients who were nearest the gods," says Diccarchus, "were of an excellent disposition, and led so good lives that they were called a 'golden race.'" "The first men," says Tacitus, "before appetite and passion swayed them, lived without bribes and without iniquity, and needed not to be restrained from the fear of evil through punishment." As to the perpetual spring, some of the learned have maintained that at first, and before the curse or the deluge, the axis of the earth was perpendicular to the equator, and that the centre of gravity was in the centre of the earth, and thus the seasons were uniform. But this is now generally discarded.

The second is the silver age, under Jupiter. Saturn was dethroned, and his son Jupiter assumes the government of the world.

"Postquam Saturno tenebrosa in Tartara misso,
Sub Jove mundus erat; subit argentea proles,
Auro deterior, fulvo preciosior aere.
Jupiter antiqua contraxit tempora veris.
Tum primum subiere domos. Domus antra fuerunt,
Et densi frutices et vinctæ cortice virgæ."

"But after Saturn was thrown down to hell,
Jove ruled, and then the silver age befell, —
More base than gold, and yet than brass more pure,
Jove changed the Spring (which always did endure)
To Winter, Summer, Autumn; hot and cold.
Men houses built, late housed in caves profound,
In plashèd* bowers, and sheds with osiers bound."

* Bowers made of limbs of trees interwoven.

As to this Jupiter, different opinions prevail. Sandys, with others, thinks that Cain was this Jupiter; that idolatry first began in his family; that in his time the people first fell from the worship of God, and, through fear or flattery, worshipped him as their king. Mr. Brook and others think that Jupiter dethroning his father Saturn and succeeding to the empire of the world, is a perversion of the doctrine of the Mediator. Tradition said that Saturn or Chronos, who were the same, and sometimes called "Old Time," being offended with the sins of men, had withdrawn from the superintendence of the earth and retired to the remotest star, hence called Saturn,—then supposed to be the most distant,—and that Jupiter had succeeded to the government of the world. Certain it is that Jupiter, in the heathen mythology, was often represented as a mediator. "He was originally," says Mr. Brook, "an embodiment of the idea of the true God, and was worshipped as the Father of gods and men, and the creator of the universe." In this place he seems to occupy the place of a mediator. In the Gothic mythology he is called Thor, "the thunderer," and is called the first-born of the supreme God. The *Edda* calls him a middle divinity, or mediator between God and man. He is said to have wrestled with Death, and to have bruised the head of the serpent, and in his final engagement with him to have slain him.

The brazen and iron ages come together, so rapid is the transition from one to the other,—from a warlike spirit to every vice.

"Tertia, post illas, successit, Ahenea proles,
 Sævior ingeniis, et ad horrida promptior arma,
 Nec seclerata tamen. De duro est ultima ferro,
 Protinus erupit venæ pejoris in ævum
 Omne nefas: fugere pudor verumque fidesque.
 Vivitur ex raptō. Non hospes a hospite tutus,
 Non socer a genero. Fratrum quoque gratia rara est.
 Victa jacet pietas."

"Next unto this succeeds the brazen age,
 Worse nurtured; prompt to horrid war and rage,
 But yet not wicked. Stubborn iron, the last:
 Then blushless crimes, which all degrees surpast.
 All live by spoil: the host his guest betrays,—
 Sons, fathers-in-law,—'twixt brethren love decays:
 Foiled piety, trod under foot, expires."

Mr. Brook well remarks on Ovid's account of the increasing degeneracy of the brazen and iron ages, that according to the Bible, the rise of the different arts and the corruption of morals took place at the same time. Tubal Cain, the instructor of every artificer in brass and iron, was the son of that Lamech, who, by introducing polygamy, poisoned the stream of life at its fountain head, and laid the foundation of that degeneracy which was consummated when the sons of God, the descendants of pious Seth, intermarried with the daughters of men, or progeny of Cain, who like him went out from the presence of God, and were equally godless and wicked. The flourishing state of the arts not only ministered to the necessities of men, but gave rise to wealth, luxury, and pride; while polygamy gave loose rein to lust, and thus avarice, ambition, and lust held joint empire over the world. In conformity with the scriptural account is the tradition in the Gothic mythology, where it is expressly stated "that women corrupted the purity of the early ages of perfection." A passing remark is due to one passage in the above quotation. The brazen age is said to be "*Sævior injeniis, et ad horrida promptior bella,*" that is, more cruel in its tempers, and more prompt to horrid wars; and still it is added, "*nec seclerata tamen.*" How different this from the spirit of the gospel! How does the next line exhibit the fruits of a warlike spirit,—

"Protinus errupit venæ peioris in ævum
 Omne nefas!"

THE FABLE OF THE GIANTS.

Before quoting from the brief account of the war of the giants with heaven, we must beg the reader ever to bear in mind that these are fables, and do not profess to be narratives of real events, though they are drawn from some things which have occurred. They are not mere creations of the human mind out of nothing, but have some foundation upon which to rest, just as all parables and allegories and figures of speech refer to something which they attempt to represent. All of Ovid's fables, however fanciful and far-fetched, have reference to some historical fact supposed to have occurred: they are something like riddles, hard to be interpreted, and various have been the explanations given to them.

The connection between this and those going before, plainly proves that its design is to show that men in the iron age were not only guilty of all manner of crimes against their fellow-men, but proceeded to the most daring impiety towards heaven; were giants in sin, so that their sins might well be represented as "making war against heaven,"—as piling mountain on mountain in order to besiege and assault God, and drive him from his throne in some miraculous manner.

This is, no doubt, one of those successive destructions and reproductions of the human race of which the heathen mythologies, especially the Oriental, were so full.

It may be that this fable had reference to the rebel angels which were cast out of heaven, and of whom Milton has given us so terrific an account in his "Paradise Lost." It may have been confounded with the account of the battles of the Titans and the gods, of which Hesiod wrote in his great poem, and which some think relates to the rebellion at Babel. The attendant circumstances, the piling of mountain on mountain, Ossa on Pelion, the cast-

ing them down by Jupiter, and the burying of the human race beneath, and the renovation of it from blood, of course are all fables; and yet there may have been facts from which they were drawn. In the history of man there have been giants in stature as well as in sin. In the history of the revolutions of the earth, there have been volcanoes which may have thrown up mountain upon mountain, and have then torn them asunder again. Islands, with their mountains, have arisen out of the sea, and others have sunk into the deep. The lightning of heaven has wrought wonders on the earth; earthquakes have swallowed up whole cities. These have been the facts from which the poets have drawn their figures and materials with which to describe the moral history of man. Our Lord himself said, "If ye have faith, ye may remove mountains." This we know was entirely figurative.

Mr. Sandys says, "The earth, according to the fable, was so enraged with Jupiter for the slaughter of the Titans, that in revenge she produced giants of a vast proportion; yet rather so called from their monstrous minds, for the stature of men is now as heretofore, as appears by the embalmed bodies of the Egyptians and the ancient sepulchres in Judea." He adds: "As the former ages have produced some of prodigious height, so also have the latter." He then mentions some instances recorded in history, none of which he says ever exceeded six or seven cubits. "The first giants we read of," he says, "were begotten by the sons of God of the daughters of men; that is, they were the offspring of the sons of Seth and the daughters of Cain. The name signifies 'to fall,' meaning their defection from God and his holy religion. They are called in scripture 'men of renown,'—that is, exceeding in pride and cruelty. Such was the giant Nimrod, after the flood. He was the leader of the builders of the tower of Babel, whose top was to reach unto

heaven. What was that," he asks, "but piling up mountain on mountain?"

THE DELUGE.

After the judgment on Lycaon and his family by Jupiter, by reason of his great wickedness, we have an account of the deluge. The gods are assembled to determine whether the human race is again to be destroyed, and how, whether by fire or water. The latter is chosen, as it is to be destroyed by fire at some future day.

*"Occidit una domus, sed non domus una perire
Digna fuit: qua terra patet, fera regnat Erynnis:
In facinus jurasse putes. Deut ocyus omnes
Quas meruere pati, sic stat sententia pœnas."*

The very process described by Moses being set forth by Ovid.

*"Jamque mare et tellus nullum discrimen habebant,
Omnia pontus erant, derant quoque littora ponto."*

Deucalion and Pyrrha alone escape in a vessel on Mount Parnassus.

*"Jupiter ut liquidis stagnare paludibus orbem
Et superesse videt de tot modo millibus unum
Et superesse videt de tot modo millibus unam
Nubila disjecit:
Non illo melior quisquam, nec amantior œqui
Vir fuit: aut illa metuentior ulla deorum."*

The address of Deucalion to Pyrrha:

*"O soror! O conjux! O sola superstes!
Nos duo turba sumus; possedit cœtera pontus."*

*"One house that fate which all deserve sustains,
For through the world the fierce Erinnyes reigns;*

You'd think they had conspired to sin ; but all
Shall swiftly by deservèd vengeance fall."

After the waters had fallen :

"Now land and sea no different visage bore,
For all was sea, nor had the sea a shore."

"None was then better, none more just than he,
And none more revered the gods than she ;
Both guiltless, pious both, and all bereft."

Affecting is the address of Deucalion to Pyrrha :

"Oh ! listen, oh ! my wife, the poor remains
Of all thy sex,—which all in one remains ;
We two are all,—the sea entombs the rest."

Messrs. Sandys and Brook, my guides in these notes, agree with many others, that Ovid transfers his narrative and fable from a partial deluge in Thessaly, in the time of Deucalion when most of Greece was overflowed, to that of Noah, which happened more than seven hundred years before. This, however, is nothing for a poet. It agrees too accurately with the Mosaic account to be otherwise interpreted. Many of the following fables are evidently located between this partial deluge and that of Noah. As to this, Mr. Sandys well remarks : "There is no nation so barbarous, not even the salvage (savage) Virginians, but have some notion of so great a ruine." Mr. Brook remarks, that the flood of Ogyges, which was more ancient than that of Deucalion, and which submerged not a part but the whole of Greece, was doubtless Noah's flood, for the word Ogyges means the ancient : it is thus used by Hesiod in his "Theogony."

The following comparative view of the Mosaic and Ovidian account of the deluge, by Mr. Harcourt, is worthy of a perusal :

“We might almost,” he says, “imagine that they, Ovid’s traditions, were copied from this record of Moses. Thus Moses says that the earth was filled with violence, and that the wickedness of man was great, and every imagination of the thoughts of his heart only evil continually. Ovid says that violence reigned as far as the earth extended, and that all men seemed to have entered into a compact to be wicked. In Genesis, God says, ‘The end of all flesh is come before me, and I will destroy them from the earth.’ In Ovid, Jupiter says, ‘Let all instantly suffer the punishment they have deserved.’ Of Noah, Moses says, that ‘he was a just man, and perfect in his generations, and righteous before the Lord.’ Of Deucalion and his wife, Ovid says, that ‘they were the best of mankind; innocent in their lives, lovers of justice, and fearing the gods.’ Moses mentions that it was the pleasure of God to bring a flood of waters on the earth to destroy all flesh, in consequence of which, all the fountains of the great deep were broken up, and the windows or floodgates of heaven were opened. Ovid says that it was the pleasure of Jupiter to destroy the whole race of mortals by a flood, and for that purpose the clouds poured down rain from every quarter of the heavens, and the fountains of the great waters were broken up by an earthquake. Moses declares that all the high hills under the whole heavens were covered; that the waters prevailed exceedingly upon the earth, and covered the mountains; that they prevailed a hundred and fifty days, and that the fowls were destroyed as well as the cattle and beasts. Ovid represents the unbounded riot of the ocean covering the hills, and the strange waves dashing on the mountaintops, and the birds falling into the water from fatigue, because there was nothing left on which they could alight to rest their wings; and though he does not specify the exact duration of the flood at its height, yet he supposes

it to have lasted long, because he makes length of hunger from want of food destroy all those whom the water spared; namely, those who, availing themselves of rafts or boats, contrived to float above the flood, but being taken unprepared for so long a voyage, necessarily died of famine. Lastly, the ark grounded on the mountains of Ararat. The plural number is used, because, though Ararat is but a single mountain in the Armenian range, yet it is terminated at either end by a lofty peak. The name by which the natives distinguished it was *Baris*, the ship or ark, because the remains of that huge fabric were said to be still visible among its crags. In like manner Ovid lauds Deucalion on a mountain which rises above the clouds in two lofty peaks: he calls it *Parnassus*, but his annotator, *Raphael*, observes that its original name was *Larnassus*, from *Larnax*, the ark in which Deucalion was saved; others, however, make *Olympus* the diluvial mountain. Thus *Pausanias* says, "At *Olympia* is the hole through which this flood retired, and honey-cakes were thrown into it as a eucharistic sacrifice, and there Deucalion built the first arkite temple to Olympian *Jupiter*. For the same reason, no doubt, *Olympus* was considered the abode of the gods, and 'eternal sunshine made to settle on its head.'"

DESTRUCTION OF THE WORLD BY FIRE.

Having adduced so many authorities on the subject of the deluge in the former part of this book, I will only present some few of the many which might be furnished in proof of the traditions referred to by Ovid in this fable, when he tells us that the councils of the gods, under the direction of *Jupiter*, determined to punish the wickedness of men by water instead of fire, since its final destruction was to be by the latter element.

An old writer says,

“ Dies iræ dies illa
Solvat sæclum in favilla,
Teste David et Sibylla”—

which is much used in the Roman church with the change of a word—

“ Teste Petro et Sibylla.”

and which Sir Walter Scott has used in his famous hymn,—

“ That day of wrath ! that dreadful day,
When heaven and earth shall pass away.”

The prophet Zephaniah had used this same language long before any of them, in his first chapter, though not applying it to the final conflagration.

The Sibylline verses, whatever be their origin, had spread the belief in, or expectation of, a destruction of the world by fire, at some future period, far and wide through the ancient world. Plato tells us that the Egyptians held it—Cicero, that the Stoics held it. Plutarch speaks of the elements of the world as things to be burnt up with it, and to end with time.

These traditions accord with Isaiah, who says that all “ the host of heaven shall be dissolved, and the heavens be rolled together as a scroll ;” also with St. Peter, who says that “ the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” Then will

“ Seas roar, earth tremble, and volcanic fire
The mountains light, as if for Nature’s funeral pyre.”

But, it may be asked, where is the fable or allegory in the foregoing account of the deluge ? Is not this an his-

torical fact most universally received? We answer, there is much of fable connected with it. The manner of re-peopleing the earth, by Deucalion and Pyrrha, by casting stones behind them; and Prometheus peopling it by making a man of clay and getting fire from the sun,—are fables. That these things were not seriously said by the poets, or believed by the people, I need not tell the reader. There was therefore some hidden meaning in the fables, about which there may be, and have been, various conjectures. Plato acknowledges that he could not certainly find them out. As a specimen of the explanations given, take the following: "The stones which Deucalion and Pyrrha cast behind them were the stones of the altar which Noah builded and offered sacrifices upon, when God promised his blessing and so multiplied his seed.

Stones are often mentioned in Scripture as being used to build altars and raise memorials to God; and one of the blessings promised to those who worshipped God is that of children. The words of our Lord also are remarkable, supposed by some to have reference to this. "God is able of these stones to raise up children unto Abraham."

It is not our intention to examine into the possible or probable meaning and design of any other of these fables, but only to put our readers in the way of understanding them in other than a literal sense.

Thus, the story of Phaeton daringly and impiously mounting the chariot of the sun and producing a conflagration, is literally believed by no one, the thing being too ridiculous; but there may be conflagrations, such as those of Sodom and Gomorrah, produced by the sins of men, which contributed somewhat to the story, while useful moral lessons may be disguised in this extravagant fiction.

As to all the monstrous, absurd, and wicked transformations, for scandalous purposes, which enter into many of the fables, no one of course for a moment believed either

that there was truth in them, or that the author of the fables designed that any should think there was. Not more did Æsop expect that his fables would be literally received ; and yet there were some most important and ancient facts and truths wrapped up in the most extravagant and fanciful of them.

We have the example of the poets in the time of Ovid for thus interpreting ancient fables. Horace, for instance, in his poem "De Arte Poetica," tells us that Orpheus was said fabulously to have tamed lions and tigers, because he improved the morals and religion of the people in drawing them away from slaughter and filthy food ; and Amphion was said to have moved rocks by his lyre and prayers, because he built the walls of Thebes with stones. The authors of the ancient fables wrote on the principle set forth by Horace, in the words

"Ex noto fictum carmen sequor."

They drew their fictitious poems from well-known and historical or philosophical facts.

The later historians and philosophers were ever interpreting these as best they might. I do not mean that we have need to resort now to these fables for instruction and improvement, as though we had not the scriptures for our guide to truth and help to holiness, but as they have in former times done some good to the cause of divine truth, and aided the fathers in their contests with pagans, so we may still cherish them as the depositories of the ancient traditions of the heathen world, subject to the correction of our unerring tradition which has come down to us from God himself.

CONCLUSION.

I cannot take leave of Ovid, whose poetry I greatly admire, for whose sufferings I have felt sympathy, and whose mythology I think may be used to advantage, without calling the attention of my readers to the Peroration or close of his *Metamorphoses*, that they may see the melancholy deficiency of all pagan piety. Although he began, according to some, with the words "*Dii cæptis adsprisate meis*," yet how vain-glorious and even impious and daring he closes :—

"*Tamque opus exegi, quod nec Jovis ira nec ignes
Nec poterit ferrum, nec edax abolere vetustas,
Astra ferar ; nomenque erit indelebile nostrum.*"

In this he was only a copyist of Horace, who concludes his work with these words :

"*Exegi monumentum ære perennius
Regali que situ pyramidum altius,
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series et fuga temporum.
Non omnis moriar.*"

How different from the words of Milton to the Great Spirit :

"What in me is dark,
Illumine ; what is low, raise and support,
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men."

Or those of Dr. Young :

"O Thou, whose word from solid darkness struck
That spark, the Sun, strike wisdom from my soul,—
My soul, which flies to thee, her trust, her treasure !"

CHAPTER XXXIII.

ON VIRGIL, AND THE ÆNEID, GEORGICS, ETC.

VIRGIL flourished in the reign of Augustus Cæsar, the great patron of learned men and poets. Like Homer, he was much addicted to travel and the study of astrology. He frequented the schools of the most eminent professors of the Epicurean philosophy, which was then much in vogue; but being dissatisfied with this system, adopted the tenets of the Academic school, or that of Socrates and Plato. He was denominated "The Plato of poets." Cæsar being sick of what has been called the *imperial evil*,—that is, the desire of being deified,—Virgil gratifies him to the utmost in many of his writings, applying to him the prophetic sibylline verses, which have been supposed, by Bishop Horsey and others, to belong most probably to the Saviour of the world. This appropriation of these ancient verses had previously been assigned by flattering poets to others beside Augustus. Dryden, the translator of Virgil, prefers him as a moralist to all other poets. "There is nothing," he says, "in pagan philosophy, more true and more just than Virgil's Ethics. The esteem for him degenerated into that form of superstition called the "*Vigilianæ Sortes*," by which a passage accidentally fallen upon in opening his book was said to contain a divine direction or prophecy. With the history and writings of Virgil we have nothing to do, except so far as they may contribute to the object of this book. Though living so near the

Christian era, he substantially retains the mythology of Homer and Hesiod, the great classifiers of the gods. Some new deities had been added, and Virgil does his best to elevate Augustus to an equal share on the throne of Jupiter :

“ *Divisum imperium cum Jove Cæsar habet.*”

In his fourth pastoral we have those beautiful lines in which he applies to Augustus the sibylline verses, supposed by so many learned men to have been ancient prophecies which had come down from early days, and which belonged to the Saviour of the world. We give Dryden's translation in this and all following quotations, instead of the original :

“ The last great age, foretold by sacred rhymes,
Renews its finished course. Saturnian times
Roll round again ; and mighty years begun,
From their first orb in radiant circles run.
The base, degenerate iron offspring ends ;
A golden progeny from heaven descends.”

In his sixth pastoral he makes old Silenus sing of the origin of all things :

“ He sang the secret seeds of Nature's pains ;
How seas, and earth, and air, in active flames,
Fell through the mighty void, and in their fall,
Were blindly gathered in this goodly ball.”

He then gives the progress of all things from this chaos, very much after the manner of Moses, and proceeds to the formation of man :

“ From thence the birth of man the song pursued,
And how the world was lost and how renewed.
The reign of Saturn, and the golden age,
Prometheus' theft, and Jove's avenging rage.”

Here we have the deluge, and the improved manners of the renewed earth under Saturn or Noah, which is the second golden age.

In his Georgics, where he teaches the management of fields, orchards, gardens, trees, and cattle, he begins by invoking all the minor deities presiding over these several departments of nature,—

“Ye deities, who fields and plains protect,
Who rule the seasons, and the year direct—
Come, all ye gods and goddesses that wear
The rural honors, and increase the year!”

Then turning his fulsome verse to Augustus—

“And chiefly thou, whose undetermined state
Is yet the business of the gods’ debate;
Whether, in after times, to be declared
The patron of the world, and Rome’s peculiar guard;
Or, o’er the fruits and seasons to preside,
And the round circuit of the year to guide.”

In the following passages addressed to husbandmen, we are reminded of similar ones in the Sacred Scriptures:

“The Sire of gods and men, with hard decrees,
Forbids our plenty to be bought with ease;
And wills that mortal man, inured to toil,
Should exercise with pains the grudging soil.”

In the following passage we have a description of God much like those in scripture:

“The Father of the gods his glory shrouds,
Involved in tempests and a night of clouds.”

VIRGIL ON PRAYER.

In all his directions he never fails to enjoin prayers to the gods for a blessing on their fields and labors.

VIRGIL ON THE LOWER ANIMALS.

Speaking of the lower animals, he shows his dissent from some who think they have souls :

“ Not that I think their breasts with heavenly souls
Inspired, as man who destiny controls. ”

VIRGIL'S DISTINCTION OF THE GODS.

“ Ye home-born deities of mortal birth,
Thou father Romulus, and mother Earth ! ”

VIRGIL'S ÆNEID.

This is his master work, second only, in the estimation of all ages, to the *Iliad* of Homer ; by some, preferred before it. It opens with a sad account of the Queen of Heaven :

“ Arms and the man I sing, who, forced by Fate
And haughty Juno's unrelenting hate.”

Well does the poet ask —

“ Can heavenly minds such high resentment show,
Or exercise their spite in human woe ? ”

A doubt as to the existence and character of the gods is thus expressed :

“ If there be gods in heaven, and gods are just.”

The little respect felt for their deities is expressed in the following lines, by an unsuccessful competitor in the Games :

“ Gyas blasphemed the gods, devoutly swore,
Cried out for anger, and his hair he tore.”

Again, in the midst of the great sufferings of the Trojans, the poet says,

“The goddess, great in mischief, views their pain.”

Again, one is made to exclaim,

“If gods are gods, and not invoked in vain.”

Of one of them,—Hecate,—it is said,

“A powerful name in hell and upper air.”

Jupiter, while drawing out the Fates, says of himself,

“Equal and unconcerned I look on all.”

And yet Dido, disappointed in her love, exclaims,

“The gods, and Jove himself, behold in vain
Triumphant treason—yet no thunder flies!
Faithless is earth, and faithless are the skies.”

Concerning the characters of the gods who presided over the armies of Æneas and Latinus, we are shocked at the only atheist who appears in Virgil's poem. Mezentius thus speaks, when surrounded by foes and about to be slain:

“My strong right hand and sword, assist my stroke!
Those only gods Mezentius will invoke:
Nor fate I fear, but all the gods defy;
Forbear thy threats—my business is, to die.”

His only request was a grave—

“Refuse it not, but let my body have
The last retreat of human kind,—a grave.”

I only add on this subject two lines, which relate to two

deities or principles on which, in truth, was the chief reliance of the poor pagans :

“ But Fate and envious fortune now prepare
To plunge the Latins in the last despair.”

On the subject of Fate, the theology and philosophy of Virgil are exactly that of Homer and others. The chief deity was identified with fate. The pious Æneas is called “The awful god elect,”

“ And ripe for heaven. When Fate Æneas calls,
Then shalt thou bear him up sublime to me.”

Fate and the gods are often joined together—

“ If so the Fates ordain, and Jove commands.”

Again,—

“ Yet where's the doubt to souls secure of Fate ? ”

Chance is sometimes introduced. Thus Dido, the suicide, is spoken of :

“ For since she died, not doomed of Heaven's decree
Or her own crime, but human casualty,
And rage of love, that plunged her in despair.”

Still Fate has a part, and thus does she sanction suicide :

“ My fatal course is finished, and I go
A glorious name among the ghosts below.”

Again, Jove himself is said to be unable to manage Fate :

“ 'Tis Fate directs our course, and Fate we must obey.”

The sibyl is also thus represented :

“ Then full of Fate returns, and of the god.”

The piety of Æneas,—pious Æneas,—is represented as

“ Observant of the right, and religious of his word.”

Again,—

“ Thus fearing guilt for some offence unknown,
With prayers and tears the Dryads I atone
With all the sisters of the woods
And most the God of Arms.”

He is represented on one occasion as

“ Full of religious doubts and awful dread.”

He was careful to carry with him from Troy his household gods, more mindful of these, some think, than of his wife, Creusa :

“ My household gods, companions of my woes,
With pious care I rescued from my foes.”

In his last battle this was his prayer :

“ All rosy sun, and thou Ansonia's soil,
For which I have sustained so long a toil,
Thou king of heaven, and thou the queen of air,
Propitious now, and reconciled by prayer.”

“ The god of war,

The living fountain of the running floods,
The power of ocean, and the ethereal gods,”

are all invoked.

The pious Latinus, king of Italy, on the same occasion invokes

“ Heaven, Earth, and Main,
And all the powers that all the three contain :
By hell below I swear, and by that upper God
Whose thunder signs the peace and seals it by his nod.

JUPITER'S TITLES AND AUTHORITY.

He is sometimes called "The Founder of Mankind;" then "The Son of Saturn;" then "All-powerful Jove,"

"Who sways the world below and heaven above,
Disposes all with absolute command."

Venus calls him,—*"O power immense!"* *"Eternal energy!"*

VIRGIL ON ORIGINAL SIN, OR ENTAILED CORRUPTION, AS SEEN
IN THE WICKED DESCENDANTS OF BASE LAOMEDON.

"Can gratitude in Trojan souls have place?
Laomedon still lives in all his race."

WOMAN.

"Woman's a various and a changeful thing."

This is borrowed from Hesiod.

GOOD ANGELS.

"'Twas dead of night, when, to his slumbering eyes,
His father's shade descended from the skies—
And thus he spake: 'The king of heaven employs
My careful ghost on his commands.'"

THE SERPENT.

The serpent, guarding the tomb of Anchises, comes out when Æneas celebrates his death with games:

"Scarce had he finished, when with speckled pride
A serpent from the tomb began to glide:
His huge bulk on seven high volumes rolled;
Blue was his breadth of back, but streaked with scaly gold.

Thus riding on his curls, he seemed to pass
 A rolling wave of fire, and singed the grass.
 More various colors through his body run,
 Than Iris' bow when it imbibes the sun."

DIVISION OF THE WORLD.

Virgil makes the same division of the world among the three great deities,—Jupiter, Neptune, and Pluto,—that Homer does. When Æolus raised a storm against the fleet of Æneas, imperial Neptune thus rebukes the winds:

"Hence to your lord my royal mandate bear :
 The realms of ocean and the fields of air
 Are mine, not his. By fatal lot to me
 The liquid empire fell, and trident of the sea.
 His power to hollow caverns is confined :
 There let him reign, the jailer of the wind,
 With hoarse commands his breathing subjects call,
 And boast and bluster in his empty hall."

VIRGIL ON INSPIRATION.

Inspiration was believed in by some of the heathen.

"Jove will inspire him, when, and what to say."

MULTIPLICITY OF NAMES FOR THE SAME GOD.

The sibyl in the Cumæan cave

"Thrice invokes the powers below the ground :
 Night Erebus and Chaos she proclaims,
 And threefold Hecate with her hundred names,
 And three Dianas."

The whole character of the pagan religion and morality,

both of Gods and worshippers, has been well set forth by Milton in two words :

"Lust hard by hate."

Lust, revenge, and cruelty make up the parts and worship of paganism.

Amid the ravings of Dido at the flight of Æneas, she exclaims :

"And unrevenged, 'tis doubly to be dead."

When about to cast herself on the funeral pile, she thus imprecates curses upon him :

*"Thou Sun, who viewest the world below !
Thou Juno, guardian of the nuptial vow !
Thou Hecate, hearken from thy dark abodes !
Ye furies, fiends, and violated gods !
All powers invoked with Dido's dying breath,
Attend her curses and revenge her death !"*

In nothing does the Christian religion more strikingly and favorably compare with all the systems of paganism, than in regard to revenge or hate. In the one these feelings are condemned as being not of God ; in the others they are cherished as noble traits of humanity.

The strifes of the gods are the same in Virgil as in Homer. "*Tantane animis celestibus Ire,*" may well be said of them.

*"E'en Jove is thwarted by his haughty wife –
Still vanquished, yet she still renews the strife."*

*"For neither Fate,
Nor time, nor pity, could remove her hate,"*

is said of the enmity which she bore the Trojan race.

THE SIBYL'S CAVE AND THE ABODES OF THE DEAD.

Æneas determines to visit his father Anchises in Hades or hell, in order to learn something of his own future fate. He therefore seeks the Oracle and temple of Apollo, that he might get the aid of the Sibylline priestess.

“Deep in a cave, the Sibyl makes abode.”

After some awful scenes, the raving Sibyl appears—

“When all the god comes rushing on her soul.”

She points to the road, but learns that

“The gates of hell lie open night and day,
Smooth the descent, and easy is the way;
But to return and view the cheerful sky,—
In this the task and mighty labor lie.”

Having ushered him into the entrance, she begins to tell

“The mystic wonders of the silent state.”

Just in the gate and in the jaws of hell are to be seen revengeful cares, sullen sorrows, pale disease, repining, age, want, fear, famine, toils, death, sleep, frauds, force, strife.

There were forms without bodies—empty phantoms. They are hastening down to the shore to be ferried over. Some are assured by Charon that

“The ghosts rejected, are the unhappy crew
Deprived of sepulchres and funerals due.
A hundred years they wander on the shore—
At length, their penance done, are wafted o'er.”

Some by stratagem and daring and bribery get over the river Styx, contrary to law ; for Charon says,

“My boat conveys no living bodies o'er.”

The first objects that present themselves are little children :

“ Before the gate the cries of babes new born,
Whom Fate had from their tender mothers torn,
Assault his ears.”

Then those who had been unjustly condemned, and who were appealing to their judge for a reversal of their sentence. Then the unhappy suicides,

“ Who prodigally threw their souls away,”

are in a state of suffering.

Then come the mournful fields, where unhappy, disappointed lovers dwell :—and here Æneas sees the shade of Dido. Then he passes by the regions of the damned, who for great crimes are doomed to intolerable and endless pains. The guide thus concludes :

“ Had I an hundred mouths, an hundred tongues,
And throats of brass inspired with iron tongues,
I could not half their horrid crimes repeat,
Nor half the punishment their crimes have met.”*

The guide then leads him to the Elysian fields, where

“ Those happy spirits which, ordained by Fate,
For future being and new bodies wait.”

There he meets with the ghost of Anchises :

“ Then thrice around his neck his arms he threw,
And thrice the flitting shadow slips away.”

* Among the sufferings which the pagans ascribe to the damned, may be mentioned that of Sisyphus, a noted robber, who was doomed to roll a huge round stone to the top of a hill in the infernal region, which, just as it reaches the top, rolls back again.

“ Up the high hill he heaves a large round stone.”

Another is that of Ixion bound to the peak of a mountain, with a vulture gnawing at its liver but never consuming it. Thus did they set forth eternal punishment.

Æneas next beholds crowds of ghosts thronging to drink of the waters of Lethe, or Forgetfulness, and is informed by his father's ghost that they are those

“To whom by Fate are other bodies owed.”

Then the poet unfolds their system. One soul, he says, animates the sun, and moon, and stars, and waters. From this soul, men and beasts obtain life :

“The ethereal vigor is in all the same.”

Men cannot be reunited with this soul of the world, as some of the philosophers held. By various penances, however, some are so purified as to be permitted to enter the Elysian fields, where they are further purified, so that nothing but the pure ether of the soul remains. Then they are made to drink of the waters of Lethe,

“That, unremembering of its former pain,
The soul may suffer mortal flesh again.”

Here we have the doctrine of the transmigration of souls which was so generally held by the ancients. The highest hope held out by that system was, that after suffering for a long time, and waiting in Elysium till the soul was purified and became pure ether, it might be transferred to some earthly body again, having forgotten all that was past.* The wicked, who were in Tartarus, had no such hope held out to them. Thus was the doctrine of rewards and punishments, and of the unity of God, set forth in the ancient mysteries. It is generally admitted that Virgil adopted this method of representing the doctrines which

* The Druids taught the doctrine of transmigration to the Germans, encouraging them to fight bravely and die, from the belief that their souls would pass into other bodies. Some of the Jews seemed to believe that the soul of John the Baptist had passed into the Saviour, and that he was John the Baptist risen from the dead.

were set forth in the ancient mysteries of the heathen. But this seems rather the unity of pantheism than that taught in the Bible. And how different these bodies from those with which we expect to be clothed at the resurrection !

We may well be shocked to find that those who are in the first division of Hades, or purgatory, or on the confines, were those three innocent classes of sufferers, viz: little children, dying as soon as born ; those who were unlawfully condemned for any crime ; and those whose bodies were unburied. It has been pleaded, in behalf of these horrible things, that the legislators and founders of the mysteries introduced them from the most humane motives, viz: to prevent the destruction of children by their parents, the unjust condemnation of innocent persons, and the secret murder of any who must thereby be deprived of funeral rites, seeing that those innocent ones would be exposed to so much suffering in the purgatory of the pagans.

CONCLUDING REMARKS.

As to this doctrine of transmigration, we have but to say, that if all the wicked were confined in Tartarus for ever ; and if those who for a long period of time were doing penance in the pagan purgatory, or improving in Elysium until all stains were washed away, and only those were allowed to enter new bodies and live over again on earth, surely we might expect that a great improvement would have taken place in the world, and the human race would have been quite perfected by this time.

We still, however, grant that the mysteries which Virgil represents in his sixth book were intended for good, and were for a time productive of good. Thus Euripides, in one of his plays, says, " Happy is the man who, initiated in the mysteries of the gods, purifies his life and makes

his soul expiate in the rites of Bacchus by pious lustrations on the mountains." This Bacchus was the same with Dionusus, the god of the ark. Mr. Harcourt shows how the same is set forth in the Indian mythology, where the god of the trident and the deluge, who was none other than Dionusus, Bacchus, or Noah, is thus addressed: "O worthy man! O Hara, Hara! ascend into thy cave; hence send letters; but into thy cave go secretly." Again: "See the door of your cave; break it; open and conceal thyself therein!" In which he believes there is reference to the ark and deluge,—things prominently referred to in the ancient mysteries.

The early fathers had frequent reference to them. Thus Clement compares the mysteries or sacraments of Christianity to them. "Ours," he says, "are the venerable *orgia* of the word." "O truly holy mysteries! being initiated, I am made holy." "These are the Bacchanalia of my mysteries; come thou and be initiated!"

APPENDIX TO THE CHAPTER ON VIRGIL, IN WHICH HIS REFERENCE TO THE SIBYLLINE BOOKS IS CONSIDERED.

Having promised, in a previous chapter, something more concerning these celebrated books, we now give the views presented by Bishop Horsey in his treatise "On the Prophecies of the Messiah dispersed among the Heathen," which, though left unfinished at his death, showed a most careful study of the subject.

He believes that these books contained some of those ancient traditions and prophecies of a great Deliverer who was to come, and which were floating through the world during the patriarchal age, not merely in the family of Abraham, but in other lines. An extraordinary book, under the name of the Oracles of the Cumæan Sibyl, was found at an early period of Rome, and held in such

reverence as to be kept in a stone chest in the temple of Jupiter, and committed to the care of two persons, who were enjoined to keep the contents from the public, under heavy penalties. About a century before the birth of Christ, the temple in which they were contained was burned and they were consumed. The Roman senate thought it of so much importance to repair the loss, that they sent persons into various countries to collect the fragments of the same, which were supposed to be in existence, and the most learned men of Rome were employed to select from the returns what they judged to be most authentic. There was certainly a great resemblance between some things contained in these books as to the great Deliverer, and those in the scriptures as to the Messiah.

Virgil, in his fourth Pastoral addressed to Pollio, is supposed to be flattering Augustus as being that great Deliverer, by copying from the Cumæan verses, and applying them to him :

“The last great age, foretold by sacred rhymes,
Renews its finished course. Saturnian times
Roll round again; and mighty years begun,
From their first orb in radiant circles run.
The base degenerate Iron offspring ends:
A golden progeny from heaven descends.
The jarring nations he in peace shall bind,
And with paternal virtues rule mankind.”

Julius Caesar, through his friends, wished to have it believed that he was the person alluded to in the Sibyl line books, as a means of obtaining the kingly government of Rome; but Cicero, who had access to these documents, and who was opposed to Caesar's elevation, denied that they were prophecies, alleging that they were not frenzied enough in their style to be the work of prophets, but bears testimony to their excellence by saying, “Let

us, then, adhere to the prudent practice of our ancestors ; let us keep the Sibyl in religious privacy. These writings," he said, "are indeed rather calculated to extinguish than to propagate superstition." Bishop Horsey says, that "These prophecies, wherever they might be found, could be of no other than a divine original ; the matter and the style of them is, in my judgment, an irrefragable argument." They were fragments, he says, mutilated, perhaps, and otherwise corrupted, but they were fragments of the most ancient prophecies of the patriarchal ages. He then proceeds to show the probability of such prophecies having been preserved in other than the Jewish nation, from the evidences of remaining truth and piety among them, as recognized in the Old Testament, until the time of Moses, and in some few instances after his time, before the universal and entire corruption had taken possession of the human race. The corruption of religion was gradual ; and even after some idolatry prevailed, the true God was acknowledged and worshipped. He instances the two Abimelechs, in the times of Abraham and Isaac ; also Melchizedec, in the time of Abraham ; Job and others, in the time of Moses. Bishop Horsey institutes a comparison between some in the patriarchal age, in other families than the chosen one of Abraham, among whom there was incipient idolatry, and the corrupt members of the church of Rome, and affirms that the Romanists, who pay such adoration to the Virgin Mary and other saints, though still worshipping the Trinity, may have departed from the true faith and worship as much as some in early days before the total apostasy took place. During this period, such books as those of the Sibyls may have been preserved and handed down through different channels just as the Romanists preserve and hand down the scriptures, though departing so much in their worship from them. This view of the Sibyl's

books is only an extension of the general principle of this book, which supposes that in all the religions of the pagan world there was and is a remnant of original revelation. Whether the bishop has carried it too far in his application to the Sibylline verses, I leave to the decision of the more learned and investigating. At any rate, by general consent, the expectation of such a person as Jesus Christ was gaining ground throughout the world for a century before his appearing, not only among the Jews but in other countries. Wise men from the East were ready, at the divine intimation, to follow the star which led them to Bethlehem, and lay their tribute at his feet. The mouth of Zacharias was opened by the Holy Ghost to say, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people," "and hath raised up a mighty salvation for us in the house of his servant David." "As he spake by the mouth of his holy prophets which have been since the world began." These words, "by his holy prophets since the world began," may be more comprehensive than many have supposed; they may refer to others whose names are not among either the greater or lesser prophets of scripture, may embrace others beside Noah of the old world, and Moses and others of the new, by whom God kept alive among men some knowledge of himself, and some hope of a Redeemer.

CHAPTER XXXIV.

ON HORACE, JUVENAL, AND PERSEUS.

HORACE was born about sixty-four years before the Christian era. Some of his expressions seem to savor of Epicurus. Thus, in one of his satires, he says, "*Carpe diem, quam minimum credula postero,*" a sentiment condemned by the Apostle Paul in that passage where he quotes Epicurus,—"*Let us eat and drink, for to-morrow we die.*" Although he does not adopt and defend the doctrine of the inspiration of wine as necessary to good poetry, yet he speaks of it so as to gratify wine-bibbers, quoting the sentiment of an ancient poet :

"*Nulla placere diu, nec vivere carmina possunt,
Quæ scribuntur aquæ potoribus.*"

Homer and Ennius are represented by him as drinking much wine :

"*Laudibus arguitur vini vinosus Homerus.
Ennius ipse pater, nunquam, nisi potus ad arma
Prosiluit dicenda.*"

As to his theological sentiments he was certainly no favorer of the Jewish religion, although it is very probable that he only knew of it by its evil report among the nations, or the philosophers who regarded the Jews as a superstitious and bigoted race ; thus, in satirizing some improbable tradition or opinion, he says, "*Credat Judæus Apella,*

non ego." As to the providence of God, he was of the Epicurean belief, that it was only on great occasions that this deity interfered: "*Nec deus intersit, nisi dignus vindice nodus, inciderit.*" To flatter Augustus, he says, "*Cælo tonantem credidimus Jovem Regnari: præsens divus habebitur Augustus.*" And again, "*Serus in cælum redeas.*" In his ode to Augustus, he says, "*Divis orte bonis, optime Romule. Custos gentis.*"

In a general way he advocates piety; at any rate he places it on a footing with poetry:

"Di me tuenter—Dis pietas mea,
Et musa cordi est."

Sometimes he speaks in quite an orthodox strain of the one great God. Thus, in Book 3, Ode 4:

"Qui mare temperat,
Ventorum et urbis, regnaque tristia,
Diosque mortalesque turbas
Imperio regit unus æquo."

And yet at another time (Book 1, Ode 5) he falls into Ovid's doubtful strain:

"At O Deorum quidquid in cælo regit,
Terras et humanum genus."

In another place he is at a loss to know which of the gods must be invoked in behalf of Rome in her distress:

"Quem vocet divum populus ruentis
Imperii rebus."

He falls into the same low views of some of the philosophers as to the aids which Jupiter and the other gods furnish to mortals in the pursuit of wisdom and virtue, holding that they only bestowed earthly goods:

"Hæc satis est orasse Jovem, qui donat et aufert,
Det vitam, det opes ; æquum mi animum isse parabo"—

than which nothing can be prouder or more contrary to the spirit of our religion, which teaches that we are not able "to think anything of ourselves as we ought to think." We have already quoted the lines of Horace, recognizing the existence and sacred character of a class of poets of an earlier period than Homer and those of his day, and who give an account of the first ages ; but the fact is so important, that we must introduce them again as due to our notice of Horace :

"Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis.
Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,
Tyrtensque mares animos in martia bella
Versibus exacuit."

The character of a priest, as honored in ancient times, and its union with that of a king or patriarch, at the head of his tribe, is also thus set forth :

"Rex olim et vates, duo maxima numina cœli."

"The two best gifts God could on man bestow."

The doctrine of original sin is also declared by Horace :

"Nam vitiis nemo sine nascitur ; optimus ille est,
Qui minimis urgetur."

So, also, the desperate depravity of man :

"Audax omnia perpeti
Gens humana ruit per vebitum et nefas."

He seems also to recognize the doctrine and practices of astrology as used in his day :

“Incredibili modo
Consensit astrum.”

The doctrine of fate, or necessity, is also thus set forth :

“Æqua lege necessitas
Sortitur insignes et imos.”

As to patriotism and moral courage, he has some noble passages. “*Dulce et decorum est pro patria mori*” has been quoted in every age since it came from his pen, as an encouragement to self-sacrifice in our country's cause. The following description of a truly virtuous and brave man is worthy of all praise :

“Justum et tenacem proposito virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida.”

“Nec fulminantis magna manus Jovis.
Si fractus illabatur orbis
Impavidum ferient ruine.”

At other times his standard of wisdom and virtue is rather low. Thus,

“Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.”

ON THE LOVE OF MONEY.

Some of his satirical strokes are very fine. Thus, lashing the covetousness of the age, he says,

“Quærenda pecunia primum est
Virtus post nummos.”

ON PROCRASTINATION.

Exposing the folly of procrastination, he says,

“Qui recte vivendi prorogat horam,
Rusticus expectat, dum defluat amnis, at ille
Labitur et labetur, in omne volubilis ævum.”

As to anger, he well says,

“Ira furor brevis est: animum rege; qui nisi paret
Imperat. Hunc frenis; hunc tu compesse catena.”

To these, a few other passages of a more theological character may be added. In Book 1, Ode 2, he alludes to the deluge. Speaking of a great tempest--

“Terruit gentes, grave ne rediret,
Sæculum Pyrrhæ.”

In Book 1, Ode 3, the long lives of the ancients are referred to:

“Semotique prius tarda necessitas
Leti corripuit gradum.”

In the same ode, he is thought by some to speak of the building of Babel:

“Nil mortalibus arduum est.
Cælum ipsum petimus stultitia; neque
Per nostrum patimur scelus
Iracunda Jovem ponere fulmina.”

In Ode 10 he alludes to the happiness of the good in Elysium:

“Tu pias lætis animas reponis
Sedibus.”

In Ode 12 he speaks well of the Supreme Being under the title of Jupiter, called Jupiter Optimus Maximus when regarded as the Supreme:

"Qui mare et terras, variisque mundum
Temperat horis:
Unde nil majus generatur ipso,
Nec viget quidquam simile aut secundum."

But then he proceeds immediately to say,

"Proximos illi tamen occupavit
Pallas honores"—

and then gives a list of the gods, in a certain order, Bacchus coming next to Romulus, and closing with Julius Cæsar and Augustus. Of Julius Cæsar, he says,

"Emicat inter omnes
Julium sidus, velut inter ignes
Luna minores."

In Ode 34 he seems to recant the doctrines of Epicurus, and to maintain the necessity of Providence, speaking of the former opinion as one of "*Insanientis sapientiæ*." Others might be added.

A few remarks on Juvenal and Persius, and some passages from their satires, will close this chapter.

Juvenal was born about forty-two years after the Christian era, in the reign of Claudius. His satires were written in the reign of Trajan. They are severe, but just. He belonged to the sect of Stoics, but condemned the hypocritical manners of some of them.

"Fallit enim vitium specie virtutis et umbra,
Quum sit triste habitu, vultuque, et veste severum."

That he was opposed to the doctrines of Epicurus, the following lines from Satire 13 show:

"Sunt in Fortunæ qui casibus omnia ponunt
 Et nullo credunt mundum rectore moveri ;
 Natura volvente vices et lucis et anni.
 Atque ideo intrepidi quæcunque altaria tangunt.

In another place he says,

"Nullum numen abest, si sit prudentiâ, sed te
 Nos facimus, Fortuna, Deum, cœloque locamus."

And again,—

"Permittis ipsis expendere numinibus, quid
 Conveniat nobis, rebusque sit utile nostris,
 Nam pro jucundis, aptissima quæque dabunt Dii
 Carior est illis homo, quam sibi."

That Juvenal was utterly disgusted at the follies of Egyptian idolatry is evident from the following passage :

"Qui nescit—qualia demens
 Egyptus portenta colit: Crocodilon adorat
 Pars hoc. Illa pavet saturam serpentibus ibin.
 Illic cœrulios; hic piscem fluminis: illic,
 Oppida tota canem venerantur. Nemo Dianam.
 Porrum et cæpe nefas violare et pangere morsu.
 O! sanctas gentes, quibus hæc nascuntur in hortis
 Numina. Lanatis animalibus abstinet omnis
 Mensa. Nefas illic fotum jugulare capillæ
 Carnibus humanis vesci licet."

The corruption of morals was so great in the time of Juvenal, and his satires are so pointed and severe, that it is offensive to any pure mind to read them. Scaliger considered the satires as unfit to be read. "Se vel jubere, vel optare, toto opere abstinere virum probum"—"That he either ordered or wished that a good man would abstain from the whole work." There are still many allusions to mythological traditions, of which we may make some use. His Sixth Satire is considered his best composition. It con-

tains a tirade against women and marriage. It may be that the female sex was then in its most corrupt state. But it could not have been worse than that of the males, according to Juvenal's own account. In this satire there is also allusion to the different ages spoken of by Hesiod and Ovid. The golden age was under Saturn, son of Cœlus or Cœlum, and Terra. Then men were made of the earth and trees: "*Nullos habuere parentes.*" They lived in the trunks of trees, and in caves, and upon acorns, and associated with the lower animals. Still Astræa, the goddess of justice, with her companions,—Modesty, or Purity, and Truth,—presided over men:

"Credo pudicitiam Saturno rege moratam
In terris."

Then comes the sylvan age, under Jupiter, when Saturn had been de-throned. Much of good yet remained, though by degrees corruption prevailed, until Astræa and her sisters, Faith and Purity, took their flight.

"Multa pudicitie veteris vestigia fessan
Aut aqua extiterint, et sub Jove."

At length the iron age comes, when every vice is introduced:

"Omne aliud crimen mox ferrea protulit ætas."

It is also believed that reference is made by him to the deluge, and the ark in which Moses kept the sacred memorials and the law. In Satire 14 he alludes contemptuously to the Jews, and shows how little they were understood at Rome, or by him. He represents them as being idlers on account of the Sabbath—adoring only the clouds and skies—abhorring swine's flesh as much as human, and despising the Roman laws, and only observing those of Moses. Thus:

“ Nil præter nabus et cœli numen adorant,
 Nec distare putant humana carne suillam
 Romanas autem soliti contemnere leges
 Judaicum ediscunt, et servant ac metuunt jus
 Tradidit arcano quodcunque volumine Moses.”

The charge he brings against the Jews of worshipping only the clouds and the deity of the heavens, is equivalent to this,—that they worshipped none of the gods of the heathen, but only Him who dwelt in the clouds and heaven. In Satire 6, lines 437-9, he says there would be more confidence henceforth in the Chaldean astrologers, (a set of strolling fortune-tellers like our gipsies,) since the oracles had ceased,—“ Quoniam Delphis oracula cessant. Et genus humanum damnat caligo futura.” In Satire 2, he ascribes this corruption of morals at Rome to the disbelief of a future state and its punishments, saying that none believed them—“ Nec pueri credunt nisi qui nondum ore lavantur ;”—not even the boys believed in them, except such as were too young to be admitted into the baths by paying a piece of brass ; but he adds—“ Sed tu vera puta.” Juvenal also mentions in various places the persecutions to which the Christians were exposed. He speaks of the “ pitched vestments ” in which they were burnt, fixed to the stake, producing a long furrow as their bodies were dragged along the dust of the arena.

PERSIUS.

He was born in the reign of Tiberius. His satires are obscure, and difficult to be understood. His opening line deserves that some notice should be taken of him :

“ O curas hominum : O quantum est in rebus inane.”

What is it but a translation of the words of Solomon,—

"Vanity of vanities, all is vanity." He was a Stoic, and condemned the Epicurean motto—"Let us eat and drink, for to-morrow we die." He agrees with the scriptures in opposing those who thought that because the deity did not inflict immediate punishment on transgression, their impiety was overlooked or forgiven. He addresses, in forcible language, the father of the gods, entreating him to punish transgressors by no other means than by making them "behold virtue, and pine away with grief for having deserted it."

"Virtutem videant, intabescantque relictâ."

Lucan, the friend and associate of Perseus, calls the God of the Jews "The uncertain or unknown God." Probably Perseus thus regarded him.

CHAPTER XXXV.

ON THE PROPER ESTIMATE OF THE PAGAN MYTHOLOGY AND THE SALVABILITY OF THE HEATHEN.

HAVING now examined the various systems of belief and worship among the heathen, I propose to consider an important question growing out of such examination, viz: What is the hope we may entertain of the salvation of those who have lived, or are living, under these systems? Although it is a most important truth that God requires us "to be holy as he is holy," and that "without holiness no man shall see the Lord," still the Bible declares that none in the human form but the immaculate Son of God was ever free from error and sin. The human mind is so constructed, that a diversity of opinion must exist, even on matters of importance. No one can undertake to say what degree of error unfits for heaven, or what amount of transgression or remaining corruption is unpardonable. This must be left to him who alone judgeth righteously. If left to our own decision, we should be disposed to desire the salvation of all men; to pass the most charitable judgment upon them. But it is our part, by the light of scripture, candidly to inquire what degree of error is compatible with a state of acceptance with God. And since error of opinion and viciousness of life are closely connected with each other, and both are specified in scripture as proofs of man's unfitness for heaven, we must have reference to each in forming our estimate of

the characters and hopes of men. We may confidently affirm that a holy life and sound faith belong to each other, and that, without faith and holiness, it is impossible to please God.

It is important, therefore, that we understand what this faith and holiness are. It may be asked, Have not the heathen, generally, a tradition of some First Cause, some ancient God, although they have added to him many agents and auxiliaries, many other gods, either deified heroes or parts of nature? Have they not offered some worship to this great God as well as to his subordinates,—even thanksgiving and sacrifices,—after the manner appointed by God to our first parents? Have they not thus acknowledged their dependence upon the great God as well as upon the lesser deities? Have they not sought to prepare themselves for a future state by sacrifices and prayers, as well as by penances and alms and good works? It may be said, that although they multiplied the gods, and greatly perverted the sacrifices and offerings, yet that the spirit of religion was in them. It may be alleged, that as some of their gods, such as Apollo and Mercury, Hercules and Jupiter Soter, were regarded as mediators and saviors, so we may hope, notwithstanding the imperfection of their penitence and faith, some may have become meet for the presence of the true God hereafter. To this we reply, that God will, no doubt, judge righteously, and we may be sure he will exclude none from his presence who are meet for it. We shall be the better able to decide this matter by considering some passages of scripture which have a bearing on this subject, since God will judge us by his word.

That error has been gradual, both as to time and amount, all history, sacred and profane, clearly testifies. Men have in all ages fallen little by little. “*Nemo fuit unquam repente turpissimus;*” “*He nuga, sepe in seria ducunt,*”

are proverbs most true of the rise and progress of religious error, as of other things. For many centuries after the deluge, and, doubtless, after the dispersion, when the fathers of different families were kings and priests, there was still much of the knowledge and worship of the true God remaining, though becoming mixed with not a little error. Error was evidently creeping into the family of Terah, the father of Abraham, when God commanded them to remove from Chaldea to Canaan. Nevertheless, we must believe they were still worshippers of the true God, and that there were others of the same character, though idolatry was rapidly increasing. God now established his covenant with Abraham, revealing himself anew to him. When Abraham went into Egypt, he found in King Abimelech one who feared God. Doubtless the true God was then known in Egypt, though idolatry may have been progressing. Even in Canaan Abraham found a Melchisedec, priest of the most high God, of so high an order that he paid tithes to him.

At a later period, when Joseph went into Egypt, although the worship of the sun was established there, yet, from the fact that he married a daughter of the priest of the sun, and from the respect shown to Joseph and the God of Joseph by Pharaoh and his people, we must suppose that the adoration of the sun was in an incipient state, and was in connection with, and subordinate to, the worship of Jehovah as the God of the sun and of the hosts of heaven. More than two hundred years after this, when Moses, the nursling of Egyptian women who feared God, was raised up to lead the children of Israel out of Egypt, now filled with idolatry, the language of Pharaoh is such as to show that he admitted the existence and power of the God of Moses, though his heart was hardened against him.

At this time there dwelt in the land of Midian, Jethro,

whose daughter Moses married, and who was a priest of the true God. Of course there were worshippers to whom he ministered.

As evidence of the existence of some who worshipped the true God at this time in the countries around, we may refer to righteous Job, who is supposed to have lived in the time of Moses, and in Arabia, perhaps not far distant from Mount Sinai. We may also see a proof of the estimate in which the God of Israel was held even by a wicked and covetous man,—the prophet Balaam, in the land of Moab, just before the Israelites entered the promised land. He would fain, for hire, have cursed Israel, but was forced to bless him altogether. We may even go forward some hundreds of years to the time of Daniel the prophet, and for some hundreds of miles to the court of Darius the Persian, and find proof that there was still some knowledge of the true God in other nations besides that of Israel. The interesting history of Daniel at Babylon and in Persia during the reigns of Nebuchadnezzar and Belshazzar, Darius and Cyrus, shows some public recognition of Jehovah as the true God. Let the decree of Darius suffice: "Then king Darius wrote unto all people, nations, and languages, that dwell on all the earth, Peace be multiplied unto you: I make a decree that in every division of my kingdom men tremble and fear before the God of Daniel, for he is the living God and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." How far this decree took effect in restraining idolatry we cannot say. It was followed by the accession of Cyrus to the throne of Persia, who was called "The Lord's anointed," and who also acknowledged the God of Daniel. These

notices of the knowledge of the true God in the nations around the descendants of Abraham, and kept to it, perhaps, by means of intercourse with them, are deeply interesting, and have some bearing on the question before us, giving good grounds of hope for the salvation of some in those times and countries. Let us now see how the knowledge and worship of Jehovah fared in the promised land, from the time of the entrance of the chosen people into it until the Babylonish captivity, at which time, and not before, they ceased from their relapses into idolatry, or the intermingling the worship of Jehovah with the worship of the gods of the heathen. From the language of God in regard to these, and from his dealings with the Israelites on account of their departure from the true faith and worship, we may understand God's will and mind with respect to the question we are discussing.

In evidence of God's hatred of all idolatry, he declares himself, from Mount Sinai, amid the awful scenes of his appearing there, to be a "jealous God," in connection with his prohibition of any images or likenesses of things in earth, sea, and heavens.

Instead of a noble, philosophic disregard of trifles, as some esteem them, and allowing a social liberality toward all other nations as to religious observances, a leading feature in the Jewish dispensation is the endeavor to keep them distinct from all others. Many seemingly trivial prohibitions, such as not sowing divers seeds, and wearing mixed clothes of woollen and linen, and yoking the ox and ass together, were appointed only to make them differ from the other nations who used such things in their worship. For this, among other reasons, did God make them wander for forty years in a strange country, among enemies, thus to wean them from idolatry. Such is the proneness of man to idolatry, that, even in the days of the apostles, the last surviving one of them had

need to say, "Little children, keep yourselves from idols," which, I doubt not, was designed to be received in the most literal manner. Little children,—that is, poor, weak, silly children,—keep yourselves from worshipping idols, to which you are continually tempted, either by the heathen or by paganized Christians, is the true sense of the passage, though it may be applied to other things. Remembering the adoration of the hosts of heaven, and well knowing that the same was practised in Canaan, God warns the Israelites against any such worship, however innocent some might deem it, especially in connection with and in subordination to the higher worship of Jehovah. In the twenty-third chapter of Exodus, God says to them, "In all things that I have said unto you, be circum-spect, and make no mention of the name of other gods, neither let it be heard out of thy mouth." In the twenty-seventh chapter of the book of Deuteronomy it is written, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsmen, and putteth it in a secret place; and all the people shall say, Amen." Death was the penalty.*

* What we now affirm, says an eminent writer, rests on no doubtful authority. It is a deep moral truth, stamped with the signet of heaven, and confirmed by the whole course of divine Providence for one thousand five hundred years. When the Most High would preserve a national witness to himself in the midst of the idolatrous heathen, what course did Infinite Wisdom pursue? Did he leave the chosen seed exposed to daily and hourly contact with those systems of idolatry? No; he placed a double wall of separation between them. He placed them in a separate land, from which he commanded every trace of those accursed idols to be done away. He forbade the very mention of their names. He placed between them the barrier of a national antipathy so strong, the memory of a judgment so terrible, as to be the standing rebuke of our sentimental philosophers, who cannot conceive that "the wrathful Jehovah of the Jews," as Goethe profanely styles him, can be the same with "the Father of mercies" and "the God of all grace" whom the New Testament reveals. And yet, in spite of these prohibitions, and a system of laws made to converge with divine wisdom on this one great object, what does the Jewish history reveal to us but a series of lapses into idolatry, followed, each in its turn by some new and se-

Just before his death, Moses, in his noble song setting forth the perfection of God, represents him as having no fellowship or partnership with other gods, in bringing the children of Israel out of Egypt: "The Lord alone did lead him, and there was no strange god with him. I, even I, am He; there is no strange god with me." Thus did God protest against any connivance at, and apology for, the adulteration of his worship. Moreover, he expressly commanded the destruction or banishment of all the Canaanites through fear of such adulteration.

From the entrance of Joshua into Canaan, we find nothing but warnings against idolatry, and not a hint of any connivance or winking at it, as though these gods might be worshipped in connection with Jehovah. After commanding them to put away all the gods of Chaldea and Egypt, from whence their fathers had come, Joshua says, (in allusion to the division of the gods into celestial and terrestrial,) "For the Lord your God, he is God in heaven above, and in the earth beneath." During the lifetime of Joshua, and while the elders lived who remembered him, the Israelites served the Lord, driving out the Canaanites as they were commanded. After this they began to take the daughters of the Canaanites that were left in the land for their wives, and gave their daughters to the Canaanitish men for wives, and served their gods. From this to the time of Solomon the history of Israel is a history of its partial and temporary relapses into idolatry, and of God's judgments upon them for the same. How often do we read that the anger of the Lord was hot against Israel on account of their idolatries, and that he sold them into captivity to the nations around for the same! Other crimes

vere infliction of divine judgment?" Protestants ought carefully to remember this when they would connive at or imitate any of those customs among Romanists, by which undue veneration for saints and relics has been introduced among them.

are scarcely mentioned by comparison with these. From time to time God raised up deliverers for them, and they returned to the country and his worship.

During the reigns of Saul and David, and until the close of Solomon's, the people of Israel seem to have been true to the Lord their God, and their kingdom reached its highest perfection and prosperity. We then come to a dark, melancholy, and mysterious passage in the history of man, viz., Solomon's defection. The sad account of it is faithfully stated.

That Solomon could have been in a state of salvation while his heart was cleaving in love to so many strange wives, forbidden to him by God, and while it was turned away from the Lord by other gods, while establishing the abominations of idolatry in the very sight of the temple, is not for a moment to be thought of. If it were so, no bounds could be set to the mercy of God; then all idolaters must be saved. Only on the repentance and reformation of Solomon can such a hope be founded. As might be expected, Rehoboam his son followed in his footsteps, and the kingdom was rent in twain.

A succession of kings doing good or evil in the sight of the Lord now followed, in both parts of the kingdom. They found favor in the sight of the Lord, or the Lord was angry with them and punished them, just in proportion as they were zealous in banishing or promoting idolatry. Partial praise is sometimes bestowed, but the same is ever modified by the declaration that his heart was not perfect or right before the Lord, because he did not pull down or destroy every vestige of idolatry. So far was God from the latitudinarian charity which would embrace all the religions of earth as acceptable to him.

But the measure of Judah's iniquity was full. Forty years' bondage to the Philistines, besides many smaller periods of subjection to other nations, and numerous other

judgments, were insufficient to cure the people of their obstinate and strong propensity to idolatry. A seventy years' captivity in Babylon was awaiting him. In the reign of Jehoachim, Nebuchadnezzar came with a large army and carried them away into a strange land, where by the waters of Babylon they and their children sat down, and wept at the remembrance of Zion.

And now, after this history of God's judgments upon his chosen people for conniving at and partaking of the idolatries of the heathen without entirely renouncing Jehovah as the God of Israel, will any one maintain, with the philosophers and poets and rulers of Greece, Rome, and other places, that the worship of the gods was worthy of encouragement; that the essential elements of all religious systems were the same, so that Jehovah will accept as offered to himself all the homage paid to the heathen deities? Might we not hold and maintain, with some, that to yield to the passions and appetites that belong to our fallen nature, and grant them unrestrained indulgence so as to riot in lust, intemperance, revenge, and other vices, is worshipping the god of nature, who made us with these several propensities? Some have so held and acted. But listen to the language of God as to all idolatries: "Be astonished, ye nations, at this, and be ye horribly afraid, and be ye very desolate, saith the Lord; for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water." Can any thing be more expressive of the utter unprofitableness and sinfulness of all pagan idolatry? God cannot at one and the same time thus denounce it, and yet accept and reward it.

Is there then no salvation to any of the human race, except to those among Jews and Christians, who, through the scriptures, have the knowledge of the true God and of

his Son Jesus Christ? We have already spoken of those scattered abroad through the earth after the deluge, and before the time of Moses, who retained the knowledge and worship of God, and of those who, after his time, may in their dispersion have retained a sufficiency of the truth for salvation.* But is there no hope for others who, in the progress of time, have become more and more involved in idolatry? To this it is answered, that in all ages and countries, among the most savage and the most civilized, some knowledge of the First Cause, the Great Spirit, the Creator of all things, has existed; and some knowledge of the fall and corruption of man, the need of atonement by sacrifice, the deluge, a future state, and of the necessity of some divine assistance. All these have been held, though a fearful mixture of error has been connected with their belief. The scriptures and reason unite in declaring that truth and not error is the divine instrument of improving and sanctifying the souls of men. Our Lord's last prayer was, "Sanctify them through thy truth: thy word is truth."

It were a reproach to our Maker to suppose that he should have so constructed his chief work on earth, as that falsehood should be the means of its purification and exaltation, instead of, or as well as, truth, and that the worship of those who are no-gods should be as acceptable as the

* In proof of the greater comprehensiveness of the Jewish church than some have ascribed to it, and the greater probability that there were devout persons in the nations around, we quote the following passage from Hardwic, vol. iii., p. 177.

"Those, for instance, like the Kenites, or the Rechabites, retaining the ancestral faith in one living God, without conforming to the ritual law of Moses, lived for centuries on terms of amity with Israel, and were sheltered near the sanctuary of God. The psalmist and the prophet are both heard exulting in the thought that Zion was the home not another city not of Israel only, but of the Gentiles also. At the dedication of the temple Solomon did not forget the strangers coming out of far countries to worship in Jerusalem. They also were embraced within the circle of his prayer: 'that all the people of the earth may know thy name, to fear thee, as do thy people, Israel.'"

worship of himself, the true God. It is only in proportion as we know and serve the true God, that we are accepted.

In falsehood there is no virtue to purify ; but in the hem of the garment of truth there is virtue, by the power of Him who is truth itself.

All the prayers and sacrifices in the world to all the innumerable objects in nature, and deified heroes, are utterly unavailing. They cannot hear or answer our prayers. Prayers are only acceptable so far as they are offered up to the Great Spirit. We would liken prayers offered up to the no-gods of the heathen, to the prayers and homage paid to the Virgin Mary and the saints of the Romish calendar. No grace comes from God in answer to such prayers ; they are an abomination to him ; and yet pious Romanists are saved through the truth which they believe, and the prayers they offer up to the Holy Trinity. So among Protestants, we often find the most idle and silly methods adopted for promoting conversion. Now, though true conversion does often take place in connection with these, yet it is not to be ascribed to these acts, but to God's word, and the Holy Spirit blessing it, notwithstanding the follies and infirmities of men. It is impossible for us to determine what effect the Spirit of God may have produced on the hearts of some pagans by the instrumentality of remaining traditions in which are to be found some correct views of himself, yet we must not suppose that he who is called the Spirit of Truth would make use of the instrumentality of him who is styled the father of lies, to do his good work in the hearts of men. Some of these things may, from their resemblance to original truth, bear testimony to it, but only as the shadow testifies to the substance, though it be not the substance itself. It has been justly remarked, that "Error seldom walks abroad in her own raiment. She always borrows something of truth to make her more agreeable."

We may thus see how God could save those heathen who are without law, either the law of Christ or of Moses, by means of the remaining light handed down by tradition, which becomes a law written in the hearts of men by the Spirit of God. Thus do we believe that there have been devout men in every age—such as Thales, Pythagoras, Socrates, Plato, Aristotle, Plutarch, Cicero, Confucius, Zoroaster; also, some of the Magi and Druids, who, by the Spirit of God through the instrumentality of such truths as they held, have been sanctified so as to be made meet for the happiness purchased for the holy by means of him who tasted death for all men. These men did indeed hold some things and do some things which the scriptures condemn, and did encourage, if not for themselves, yet for others, some abominable idolatries. They were, however, not sanctified and saved by these things, but in spite of them. Through the mercy of God and by the power of his Spirit they were made humble and devout, by the instrumentality of that truth which they held. Although it is most true that there is no other name given among men except that of Jesus Christ, whereby we can be saved, and that no blessing comes down from heaven to men but through this channel, yet it is not necessary to salvation that the Saviour, in all his power and fulness, should be known in order to salvation; else, where is the hope of the patriarchs and the Jews, who only saw him dimly through the types and prophecies; or, for children dying in infancy?

But now a practical question arises, which has ever been a source of painful thought to many: What is the probability that the heathen, in any considerable numbers, either of ancient or modern days, philosophers or people, shall thus be saved? The scripture is the only book to which we can resort for an answer to this question, but this does not give us such a one as many might ask or

wish. We have seen what the Old Testament says, as to the heathen in the days of the prophets of Israel, from Moses to Christ, and how dreadful was the moral condition of the world under the influence of paganism, and how awful the denunciations of Jehovah against it. Let us see what the New Testament says of the philosophers as well as people of the Christian era. St. Paul, in his first chapter of the Epistle to the Romans, has the philosophers of Greece and Rome evidently in his mind. He speaks of them as "holding the truth in unrighteousness," by which it is supposed that he not only charges them with unrighteousness, but as concealing such truth as they had from others, as that which was too high for them; and such, we know, was the practice of the philosophers. God had showed to them his eternal power and godhead, not only by the remainder of original revelation, but by blessing their inquiries into his invisible things, from the foundation of the world, which were clearly seen and understood by the things that are made: but they did not like to retain God in their knowledge, and were without excuse; for when they knew God, they glorified him not as God, neither were thankful, but became "vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like unto corruptible men, and to birds, and four-footed beasts, and creeping things." Such was the worship that they encouraged and even practised. Wherefore God in judgment gave them over to a reprobate mind, to all uncleanness, and to every abomination. This was the general character of philosophers and people. The very mysteries which were designed, at first, to preserve the knowledge of original truth, and the practice of original holiness, had become so corrupt that the public authorities put them down as nuisances. If there were

any devout men among them, they were only exceptions to the general rule.

When, therefore, we consider the testimony of the scriptures, from first to last, and that of universal history as to the religious opinions and morals and worship of the heathen, where is our hope for any considerable number of them from a God of holiness ? and has not that testimony continued the same all the world over to the present time ? From the days of Moses to those of St. Paul, the constant language of God has been, "Be ye holy, for I am holy," showing the necessity of inculcating holiness on men, from the fact that God is holy and men unholy. Many doubtless would say, "Surely, if there be one attribute which all men would unite in ascribing to the deity, it must be holiness ;" and yet, if we look through the whole heathen mythology, we find it to be the one most neglected. Even in the time of Moses it was necessary to begin, as it were, a great way off, in order to raise the minds of men to this height. The ritual of Moses was filled with ablutions, that the mind might be led on by degrees to just views of the purity of God. We may realize the difference between Jehovah and the gods of the heathen, by putting some of the words of Jehovah into their mouths. What should we think of the lewd and adulterous Jupiter, of Homer and Virgil, thus addressing the children of men from Mount Ida, or Olympus—"Be ye holy, as I am holy !" or of Venus, exhorting to chaste conversation and virgin purity ; or of Bacchus, calling on young men to be sober-minded, and not to look on the wine when it is red in the cup ; or of a priest of Moloch, saying, "Blessed are the peacemakers ;" or of Mercury, saying, "Steal no more, but rather labor with your own hands ;" or of the Furies, counselling to gentleness, meekness, and love ?

Which of the fruits of the Spirit grows out of the example of the heathen gods, or from the genius of their re-

ligion? If it be true of every priesthood of the earth, "Like priest like people," how much more "Like gods like worshippers!"

I conclude by applying this subject to an excuse sometimes made for indifference to one of the most interesting and important objects now proposed to the zeal and liberality of Christians. The last command of our Lord to his apostles was, "Go ye into all the world, and preach the gospel to every creature." This could not be done without the greatest perils and sacrifices, oftentimes martyrdom itself. If, as some maintain, a God of justice must and does give to every human being precisely the same opportunity and help for salvation, then why all this waste of life and property on the heathen? Let him who believes in the holiness of God only inquire what the heathen ever have been and still are in their tempers and lives, and then ask whether the religion of Christ ought not, at any cost and labor, to be given to these poor degraded, benighted beings, who are, comparatively speaking at least, "without God and without hope in the world."

Although the following passage from Professor Hardwicke is most discouraging as to the philosophers and people living after paganism became established, it does not militate against the hopeful view we have presented of the case of those under the earlier and more partial corruptions of religion. He is a cautious and therefore a safe writer, and seems to consider the sacred books of some of the pagan nations as not yet sufficiently examined. He says, "If it be found hereafter, on a strict examination of their sacred books and other ancient documents, that nearly all the heathen systems were defective in those very points which form the leading characteristics of revealed religion; if the general tendency of pagan thought was, in philosophers, to pantheism, or the worship of na-

ture as a whole, and in the many to polytheism, or the deification of particular energies of nature; if sin was then regarded as eternal and necessary, or in other cases as unreal, notwithstanding those frequent reclamations of the moral consciousness that drove men to devise new rites of worship, and to rear new altars in honor of the 'unknown' divinity; if, being thus 'without God in the world,' the heathen were also 'without hope,' the victims, in their moments of distracting doubts, of abject terror and of withering desperation, we may thence derive not only a fresh stock of motives for disseminating truths that we possess, but special reasons for abstaining from all heathenish speculations, and for listening with more docile spirits to the Oracles of God."

CHAPTER XXXVI.

ON THE QUESTION WHETHER THE SAVAGE OR CIVILIZED STATE
WAS THE ORIGINAL AND NATURAL STATE OF MAN.

IN our first chapter we expressed the conviction that man, as coming from his Maker's hands, was highly endowed; that according to the testimony of scripture and all tradition, he was not only good, but very good, perfect in his kind, made after the image of God, though that image was faint and imperfect. Infidelity has sought to disparage the workmanship of God, so far as man is concerned, and to represent our first parents as only full-grown infants, and that all the savages of earth ever have been, and still are, in a state nearest to the natural and original one; whereas, all the civilized nations have become so by their own power of improvement on the condition in which God placed the first of the human race. If such be the case, then was man at first, by comparison with the other animals, the inferior, not the superior, and rather a reproach than an honor to his Maker, for all other animals almost at once attain to the perfection of their natures by the power of instinct and the rapid development of their powers; whereas, man, by slow degrees and after many generations, attains to his highest state. If the savage state be the most natural, then we give countenance to the theory of those who would degrade the race of man by representing him as closely allied to the monkey or orang-outang, or being only a higher development of that animal. When we

think of the inhabitants of Van Dieman's Land, of Terra del Fuego, the Esquimaux, the Hottentots, the Bushmen near the Cape of Good Hope,—of their disparaging appearance, of their savage, ferocious, and unnatural characters,—we may well shrink from the idea and belief that this was the original state of man, or one necessarily and rapidly resulting from it. And yet Mr. Burnet—afterwards Lord Monboddo, who says he “writes for men of liberal thoughts and more than common learning”—that is, for infidels—tells us “The orang-outangs are proved to be of our species by marks of humanity that are incontestable.” Beattie, in his “Theory of Language,” and Dr. Samuel Stanhope Smith, of Princeton, in his work on the “Color of the Human Race,” have exposed in a masterly manner this work of Monboddo, and also the opinions of Ferguson and Robertson, which are not much better. Perhaps Monboddo's theory deserves no better notice than that of Dr. Johnson. “Of standing facts,” he says, “there ought to be no controversy; if there are men with tails, catch an *homo caudatus* so that we may see him.” His lordship has gone far beyond ancient infidels in this theory. Horace does indeed speak of men at first as “mutum et turpe pecus,” mingling with other animals and feeding like them, but he does not class them with such in the order of creation. Diodorus Siculus also, in his history, says, “That men lived at first, dispersed like wild beasts in caves and woods, and subsisted upon the natural productions of the earth; that they had no use of speech, and uttered inarticulate cries,—but having herded together for fear of wild beasts, they invented and imposed names upon all things.” The Epicureans held the same doctrine, as we may see in Lucretius,—one of their free-thinking followers,—who represents the first inhabitants as living without laws or divisions of goods, each one providing for himself by plunder.

"Sibi quis que valere et vivere doctus,"

nature and utility forcing them to utter various sounds and give names to things. Even Cicero represents the first men as living with the wild beasts in the forests, but not as Moses, who speaks of the lower animals as subject to man. Very different is the account which Ovid gives of the first of the human race, of their celestial origin and supreme authority. Quintilian also rises high above Cicero and others, and represents man as having moral sentiments by nature, and speech from the beginning, as "the choice gifts of God." Homer also represents man as a being distinguished by his power of articulate speech, calling him *Mærops*, which means articulate speaking. Dr. Johnson says, "Speech, if invented at all, must have been invented by children who were incapable of invention, or by men who were incapable of speech." Dr. Beattie well remarks, that if they lived so long without speech, as some maintain, they would hardly have thought of inventing words, seeing there were none used by all the dumb animals around them; adding, "Therefore, reason as well as history intimates that mankind in all ages have been speaking animals, the young having acquired this art by imitating those who were older; and we may warrantably suppose that our first parents must have received it by immediate inspiration." And what is true of speech is true of everything else which was necessary to man's piety, comfort, and improvement, although all things may not have been bestowed in highest perfection and fullest abundance at once. As man could not make himself at first, neither could he instruct himself in speech and knowledge. And yet there are those who seem doubtful as to this. "The important point (says one of the Humboldts) has not yet been resolved, whether the savage state which, in America, has been found in different gradations, is to be looked upon as

the dawning of society about to rise, or whether it is not rather the fading remains of one sinking among storms,—overthrown and shattered by overwhelming catastrophes. To me the latter seems nearer the truth than the former.” “The famous historian, Niebuhr, (according to Archbishop Whately,) is said to have recorded his full conviction that all savages are the degenerate remnants of more civilized races, which had been overpowered by enemies and driven to take refuge in the woods, there to wander, seeking a precarious subsistence, till they had forgotten most of the arts of settled life, and sunk into a wild state.” Dr. Samuel Stanhope Smith, of Princeton College, in his able treatise on the diversities of color in the human race, speaks more boldly, saying that the savage state could not have been that of the earliest generations; that such a state is contrary to all reason and history; that not only did the savage state degenerate from the most civilized, but that life itself could not have been preserved if the first generation had been wholly untaught.*

The opponents of this infidel doctrine, viz., that the savage state is the original and natural state of man, appeal to all history, and affirm that it can afford no instance of any tribe or nation which was once in a savage state, that has recovered from it and risen to a civilized one without aid from the civilized who have intermingled with them. They appeal to the present condition of the American tribes, who have continued the same that they were in the days of Columbus, except in those few instances where they have been influenced by Christian missionaries and civilized neighbors. They also refer to the whole continent of Africa, filled with tribes of savages for a long series of ages, not one of which has made any advance to civil-

* I have taken these quotations from the admirable lecture of Archbishop Whately, prepared for the Young Men's Association in London, in the year 1856.

ization except as they have come in contact with Europeans. These tribes are compared with their descendants in America, who, though in a state of slavery, have become, by intercourse with the civilized, far superior to those in Africa. What are all the accounts of the most ancient historians concerning the travels and conquests of Hercules, Cadmus, Prometheus, Bacchus, Dionusus, and others, but of heroes and colonies going into the various countries settled by the dispersed from Babel, teaching them letters and the arts, which they had forgotten in the forests to which they had migrated? The savage state of man is that of the hunter in the wild woods. Agriculture and horticulture are the evidences of advancing civilization. Our first parents were placed in a rich garden, to dress it and keep it. Their children were not hunters. Cain was a tiller of the ground, and Abel a keeper of sheep. The second father of the human race was an husbandman. The ferocious Nimrod was a mighty hunter before the Lord; and when the rebellious followers of Nimrod were scattered over the earth, they became hunters and savages in many of the countries thereof, especially in Europe and the northern parts of Asia. Egypt, Babylonia, and Asia Minor continued to be the seats of civilization, and from thence colonies went forth and brought back the savage tribes to primitive arts, letters, and refinement. No traces of savage life can be found before the deluge, and none after it until the dispersion. Arts and knowledge never ceased along the Euphrates, the Tigris, the Nile, and the parts adjacent. Here was the leaven preserved which was to leaven all Europe and Asia in after times. To these countries for centuries did the lovers of learning go in search of wisdom. From these countries did the skilful architects go forth throughout all lands, building temples and monuments to be the wonder of after times,—even of this day. The superior refinement and architectural skill of

the Mexicans and Peruvians are believed to have come from the same source. The resemblance not only of their religious opinions, but of their buildings and arts, points to Europe and Asia as the source from whence they came, while those emigrants which settled in North America, preferring the hunter's life, soon degenerated into wild savages, and continue so to this day. The confusion of languages which took place at Babel, and which has been increasing ever since, doubtless contributed much to the degeneracy of man towards the savage state. Great must have been the crime and corruption which brought such heavy judgments upon the human race. Let us hope that the work begun in the day of Pentecost, when the gift of tongues was granted to so many preachers, and so many heard the words of the Lord declared in their various tongues, and which has been carried on by missionaries learned in the languages, and especially in the translation of the Bible into numerous dialects, may go forward until the knowledge of the Lord shall cover the earth. And since the labors of the learned are continually finding out connections between the multitudinous languages now spoken and written, tracing them all to three or four originals, who shall say but that the number of languages may be continually decreasing until some few shall swallow up the rest, and the nations be the more easily persuaded to cast their idols to the moles and bats, and to worship with one heart and mind, if not with one tongue, as at first, the true and great "I AM?"

That the arts flourished among the antediluvians we know from the sacred narrative. Cain, the first-born son, instead of living in the woods among inferior animals, tilled the ground and built a city. In a few centuries and generations we read of the harp and the organ, and of artificers in brass and iron; and before the seventeenth century, according to common computation, such was the per-

fection of ship building,—as probably of other edifices,—that Noah constructed one of the most stupendous and perfect of human works—the sacred ark, supposed to have borne in its bosom one hundred thousand tons. Not only Noah, but his sons must have carried with them into the ark, and from it into the new world, the knowledge of the arts and sciences, and distributed the same among their descendants. And if Archbishop Usher and those agreeing with him be correct, and the tower of Babel was built within a hundred years after the deluge, we have in that an evidence of the continued knowledge and skill in architecture of the highest order, for it must have been one of the mightiest edifices that ever rested on this earth, or lifted its head towards the heavens. Nor was the art ever forgotten. It soon began to follow the dispersed families through the earth, and helped to recover them from the savage state into which they sunk amid the forests of Europe and Africa. If Egypt did, even for a short time and in a measure, decline from man's natural state,—that of civilization,—it must soon have recovered it by means of colonies from Babylonia, as her mighty pyramids and temples, arts and sciences, prove. Truly has it been said of even the present remains of Egyptian greatness—

“O quam te dicam bonam,
Antehac fuisse, tales cum sint reliquæ.”

In regard to all the fine things the poets and some sentimental philosophers have uttered about the state of nature, in which they suppose men to have been born, and in which so many now live, I will only say, with Archbishop Whately, “As to the alleged advantages of savage life, the freedom enjoyed by man in a wild state, the pure simplicity, magnanimity, and generosity of character which he exhibits,—I need not, I trust, detain you by offering proof

that all this exists only in poems and romances, or in the theories of the well-known Rousseau. The liberty enjoyed by the savage consists in his being left free to oppress and plunder any one who is weaker than himself, and of being exposed to the same treatment from those who are stronger. His boasted simplicity consists merely in grossness of taste, improvidence, and ignorance. His virtue merely amounts to this, that though not less covetous, envious, and malicious than civilized man, he wants the skill to be as dangerous as one of equally depraved character, but more intelligent and better informed." Such was not man as he came forth from his Maker's hands, only a little lower than the angels,—being in the image of God as to knowledge and holiness,—when he dwelt in the garden of Eden, or even as he was on the outside of it, still beholding and remembering what he was, and having the hope of one day reaching a higher and happier one above.*

* See two admirable articles, on the subject treated of in the foregoing chapter, by Professor Lindsley, of Nashville College, Tennessee, in the "Biblical Repository," published at Andover in the year 1846.

CHAPTER XXXVII.

ON THE UNITY OF THE HUMAN RACE.

THE great apparent diversity in the human family, as to complexion, form, disposition, and mental power, has led to the inquiry whether it had one and the same origin. A doubt on this subject is scepticism as to our holy religion. A denial of one origin is a denial of the Mosaic history, and a disproof of it must be fatal to the whole Christian system. If there be such and so great variety from the first, how can one moral code answer for all, either for this present life or for the judgment of the great day? What a wide door would this open to licentiousness, by making every man his own lawgiver, according to his origin, since God has not given us various codes. For which of the races did Christ die? Which of these varieties did he assume? It is written, "As in Adam all die, even so in Christ shall all be made alive;" and that "God hath made of one blood all the nations upon earth." Surely nothing can more strongly set forth the identity of the human race than these words of the apostle: "As the blood courses through the body, binding together and giving life to all the members, so the whole human family is bound together by one blood or nature." Should it be said that although a number of first pairs were made in different countries and times, yet God, with whom all things are possible, could easily have made them so alike, so identical, as that one code of morals and religion might

answer for all now, and one rule of judgment answer for all at the great day,—we reply, that such is too unphilosophical, and too contrary to God's mode of proceeding with the various orders of beings on earth, to satisfy even the objectors themselves; and that, if such had been the case, tradition and history would have been full of these different creations. What does the oldest of all histories,—the book of Genesis,—say on this point? It gives us the particulars of the creation of one man and one woman in Eden, of their children, and the settlement of the same throughout the old world, without an allusion to the creation of any others—these being sufficient for the peopling of the old world before the flood. It tells us of one family being miraculously preserved in the ark, while all the rest of mankind was destroyed. Not a hint is there of any person dwelling in some distant part of the earth being saved, or any new creation of human beings in order to replenish the earth. All subsequent scriptures recognize this as the true account, and not a word, from Genesis to Revelation, can be so tortured as to countenance a different doctrine. If such a remarkable fact as the creation of different pairs of parents to mankind, in different countries and climates, and of any different character and appearance, had occurred, surely Moses, in enumerating all the different animals which God made, and the different families before and after the flood, must have made some reference to it. He tells us of giants before the flood, but never intimates a different origin for them.

And now, if we adapt and apply the principle of our book, and see what other histories and traditions testify as to this point, we shall be strengthened in our conviction of the truth of the Mosaic account of the human family. If there had been these different creations of men, what a theme would there have been therein afforded for the wild fictions of the poets, and the dreams of the philosophers!

Chaotic as the mythology of the heathen was, numerous as were their gods, rivals and enemies as they often were, how much more so if such ground had been furnished for multiplying their hero-gods, and engaging them in angry contests! We have seen, in the previous chapters of this book, how many of the ancient traditions point to the fact of the formation of two first parents of the human race, of their Asiatic birthplace, of their fall from primitive holiness and happiness, of the destruction of the race by a deluge with the exception of one family, from whom alone the world was replenished. The first parents, Chronos or Saturn, and Rhea, were born of Cœlus and Terra,—that is, made by God out of Terra or earth,—whose sons, Jupiter, Pluto, and Neptune, divided the earth between them; Jupiter marrying his own sister, as must needs have been, and calling her his sister-wife. Different nations may have claimed for themselves the honor of the birthplace of the human race, as also of the mount on which the ark rested, but they all speak of one and the same origin of man, and the one great deluge. The history of the confusion of languages at Babel, and the multiplication of them ever since, is another testimony to the unity of the human race. Had there been various families created, different languages would have been the unavoidable result, both before and after the flood, and there would have been no difficulty in accounting for the variety of tongues. But not only sacred history, but profane tradition informs us, that before the dispersion from Babel all were of one speech; that the diversity of language commenced at that time. Moreover, sacred and profane history agree most remarkably as to the settlement of the earth by those who survived the deluge; all the families issuing from Central Asia, where the descendants of Noah dwelt for a period.

If there was any part of the world where a new crea-

tion was necessary, that part was America; but the traditions of the Peruvians, Mexicans, and the more northern tribes, all declare that their ancestors came from the other hemisphere, and the identity of their religious principles and worship with that of the Asiatics, Europeans, and Africans, establishes the fact.

Although the character and object of this book only call for a statement of the scriptural account of the unity of the races, and such confirmation of the same as tradition and mythology confirm, yet, since the subject is one of deep interest and importance at the present time by reason of the assaults made upon our holy religion through doubts insinuated as to the unity of the human race, we shall be excused for a brief allusion to some of the principal defences of it by the learned of our day.

First: It is asserted, not merely of man, but of the various races of animals, that they originated from one pair, made by the hands of God himself; as one proof of which it is affirmed that they cannot intermingle, and then perpetuate the hybrid or mixed race which results, beyond one generation. Thus, the mule is the progeny of the ass and the horse, but never goes further. Many animals of the same species become, by the operation of the circumstances of climate, food, etc., very different from each other, and form what are called varieties; but then these varieties can intermingle, and yet perpetuate their offspring. Not so with those originally distinct. Thus with men: had they been, from the first, distinct races, as some maintain, they must, according to the laws established for the animal race, have continued distinct; whereas, in all ages and countries we see them intermarrying and perpetuating the human race,—the color, features, form, etc., being only modified according as the offspring partook of the peculiarities of the parents.

Second: It is contended by some, who deny the unity of

the human race as the result of the formation of one pair originally, that the great diversities of color and conformation of the body are opposed to the doctrine; but these objectors are all thrown into confusion when they come to settle the question as to the number of the original types. Some say only three; others, seventeen; others, all the numbers between three and seventeen. Nor is this at all wonderful, considering the almost endless diversities of the human race in some particulars, none of which, however, affecting the main features of resemblance and identity. The difficulties attending a satisfactory account of the varieties of the human race on the supposition that all are descended from one pair, are as nothing compared to those which belong to the question of the number of types originally formed, on the theory of different creations.

The subject of color is the great stumbling-block to many. It is asked, How is it possible, in so short a time, for any amount of heat from the sun, or reflection from the arid sand, or exposure, to produce the negro color, such as it exists in large portions of Africa, and has existed from an early period after the deluge? A recent infidel writer affirms that there are monuments in Egypt establishing the existence of this color in the human body twenty-four hundred years before Christ, which might be beyond the deluge.

But even supposing that these monuments were thus ancient, and were not the imposition of later years, as we are persuaded is the case, and that they were older than the flood, who can say that there was no dark complexion before the deluge, produced by the same causes which have produced them since? No one can undertake to affirm or deny it. Some there are who account for the three leading colors of men,—the fair, the tawny, and the black,—by contending that, by an act of providence, these three were impressed upon the three sons of Noah; that

Japheth was fair, Shem tawny, and Ham black; that their descendants inherited the color of the fathers. Besides the want of any scriptural authority for this theory, well attested history is against it, for many of the descendants of Ham in various countries were fair, and tawny; while some of the descendants of Shem in South India, even in the time of Homer, were black, and many of the descendants of Ham in Africa, from Egypt to Mount Atlas, along the Mediterranean, were tawny colored. We must therefore resort to the able work of Dr. Samuel Stanhope Smith on color, written more than sixty years ago, for the most satisfactory explanation of the causes of the difference in shades and colors which have distinguished the races of men from an early period, viz: the operation of heat and exposure, sickness, and hard fare, to which the Africans of the interior have been peculiarly subjected. According to his reasons, the dark color of the Africans may have been hastened by the fact that Misraim, or Phut, the sons of Ham, one of whom was the ancestor of the more central Africans, may at his birth have been of a darker color, as is often the case in the fairest families. He may have married a wife of similar complexion, and thus a darker hue have been transmitted to their posterity; and that posterity, being subjected to a tropical sun in a sickly, bilious region, exposed to all the hardships of savage life, may have become darker and darker in color, and more and more gross in their features, and thus the varieties of the African race have resulted. In a similar way may we, in some measure, account for all the varieties in all the tribes and nations of the earth.

Third: Another argument in favor of the unity of the human race is drawn from the study of languages, ancient and modern. Its force is accumulating in proportion as the learned are making researches into the primary words or roots of the numerous languages of the earth,

and finding out the identity of their origin. Sir William Jones began this work in Asia more than half a century since: the most learned linguists in Europe have followed in his steps. One worthy American, Professor Schoolcraft, has, under the patronage of Congress, established the fact that the languages of the aborigines of America may be traced to those few tongues which Sir William Jones and others have shown to be the languages of those dispersed from the tower of Babel, which few might be traced, doubtless, to the one spoken by the family of Noah in the ark, and thus to the first parents of the human race; although no man can now undertake to say which of those carried away from Babel partook most largely of the language of paradise.

Fourth, and finally: But the great and overpowering argument in favor of the one origin of the human race is, the exact adaptation of one religion to all the varieties thereof. We have seen how human nature, in all ages and countries, has called for a religion which had one God above all, (though there were intervening and mediating deities,) which had atoning sacrifices, divine assistance, and future rewards and punishments; and notwithstanding all the perversions and corruptions of the same, these things surely pointed to a common origin, which is now more certainly established by the fact of the admirable suitability of our holy religion to the wants of all mankind. Wherever the Christian religion is taught and embraced, whether in heathen or Christian lands, it is understood, felt, and acted upon in the same way, whether by the king on his throne, or the peasant in his cot.

I conclude with the following passage from the admirable treatise of Dr. Cabell, Professor in the University of Virginia, on the unity of the human race.

“The unity of the human race must be considered a fundamental and accepted truth. Every department of

knowledge has been searched for evidence, and all respond with a uniform testimony. The physical structure, constitution, and habits of the race, the mode in which it is produced, in which it exists, in which it perishes, every thing which touches its mere animal existence, demonstrates the absolute certainty of its unity, so that no other generalization of physiology is more clear and more sure. Rising one step, to the highest manifestation of man's physical organization, his use of language and the power of connected speech—the most profound survey of this most complex and tedious part of knowledge conducts the inquirer to no conclusion more indubitable than that there is a common origin, a common organization, a common nature, underlying and running through this endless variety of a common power, peculiar to the race and to it alone. Thus, a second science, Philology, has borne its marvellous testimony.

—Rising one more step, and passing more completely to a higher region, we find the rational and moral nature of men, of every age and kindred, absolutely the same:—those great faculties by which man alone, and yet by which every man perceives that there is in things that distinction which we call true and false, and that other distinction which we call good and evil; upon which distinctions and which faculties rest at last the moral and intellectual destinies of the entire race, belonging to us as men, without which we are not men, with which we are the head of the visible creation of God. So has a third science, a science which treats of the whole moral constitution of man, embracing in its wide scope many subordinate sciences, delivered its testimony. If we rise another step, and survey man as he is gathered into families and tribes and nations, with an endless variety of development, we still behold the broad foundations of a common nature reposing under all, the grand principles of a com-

mon being ruling in the midst of all. So a fourth and the youngest of the sciences, Ethnology, brings her tribute.

“And now, from this lofty summit survey the whole track of ages, in their length and in their breadth ; scrutinize the recorded annals of mankind : there is not one page on which one fact is written which favors the historical idea of a diversity of nature or origin, while the whole scope of human story involves, assumes, and proclaims, as the first and grandest historic truth, the absolute unity of the race. And then, mounting from earth to heaven, ask God—the God of truth—and he will tell you that the foundation truth of all his works of creation and of providence is the sublime certainty that our race was created in his own image and of one blood ; and thereupon, when they had fallen, he offered to them a common salvation through his only-begotten Son, made manifest in their common nature.

“A bond of common brotherhood unites every portion of the race ; it is felt the most keenly by those who are the most exalted ; and even in the most abject, its weak pulsations will still live to attest the depth of the truth, that our race is one. It is in the life and doctrine of Jesus Christ that this profound instinct of human nature finds itself exalted into one of the grandest truths of religion, and invested with the sanction of heaven. In Him the conception of this universal brotherhood, which nature teaches and all knowledge fortifies, becomes a precious, living truth.”

ADDITIONAL AS TO THE UNITY OF THE HUMAN RACE.

“Why human beings,” says Dr. Cabell, “should have ever directed their wanderings to the regions of perpetual winter, we do not think it necessary to inquire. We will, however, venture to remark, that since the plan of God’s wise providence has included the partial occupation by man of these inhospitable climes, there is no more difficulty in conceiving that he may have effected this by disposing a portion of his rational creatures to select such a home, than there would be in recognizing his power to create a distinct type of mankind as an autochthon (original) of the soil.” Dr. Cabell is here combating the theory of those who maintain that different races must have been formed to suit the different climates and latitudes, as the Esquimaux and others. He quotes Lyell’s celebrated work in explanation of the fact that such barren and cold regions were settled at so early a period: “In an early stage of society, the necessity of hunting acts as a principle of repulsion, causing men to spread with the greatest rapidity over a country until the whole is covered with scattered settlements. It has been calculated that eight hundred acres of hunting-ground produce only as much food as half an acre of arable land. When the game has been in a measure exhausted, and a state of pasturage succeeds, the several hunter tribes, being already scattered, may multiply in a short time into the greatest number which the pastoral state is capable of sustaining.” “The necessity,” says Brand, “thus imposed upon the savage states of dispersing themselves far and wide over the country, affords a reason why at an early period the worst parts of the earth may have become inhabited.”

Sir Charles Lyell adduces many instances of shipwreck in proof of the mode in which the inhabitants of the old

world may have been at an early period cast on the shores of the American continent, and become the first colonists, so as to supersede the necessity of a separate creation according to the infidel theory. He says that Cooke, Foster, and others affirm that parties of savages in their canoes must have often lost their way, and been driven on distant shores, where they were forced to remain, deprived both of the means and of the requisite intelligence for returning to their own country.

Captain Cook found, on the Island of Wateeo, three inhabitants of Otaheite, who had been drifted thither in a canoe, although the distance between the islands is five hundred and fifty miles. Other instances are mentioned of crews in canoes, with men, women, and children, being drifted from two to eight hundred miles. One instance is mentioned of a party being drifted fifteen hundred miles. They were in the open sea for eight months, according to their reckoning by the moon, making a knot in a cord at every new moon: being expert fishermen, they subsisted entirely on the produce of the sea, and when the rain fell, laid in as much fresh water as they had vessels to contain it.

The space traversed, in some instances, says Mr. Lyell, was so great, that similar accidents might suffice to transport canoes from various parts of Africa to the shores of South America, and from Spain to the Azores, and thence to North America, so that mankind in a rude state of society is liable to be scattered involuntarily by the winds and waves over the globe in a manner singularly analogous to that in which many plants and animals are diffused.

We have already mentioned Mr. Maury's opinion on the subject, but it deserves repetition and enlargement. In reply to some question put to him by Professor Schoolcraft, he says, "You wish me to state whether, in my

opinion, the Pacific Polynesian waters could have been navigated in early times, (supposing the winds had been then as they are now,) in boats and other rude vessels of the early ages. I answer, yes; if you had a supply of provisions, you could run down the trades in the Pacific on a log; there is no part of the world where nature would tempt a savage man more strongly to launch out upon the open sea with his bark, however frail. Most of those islands are surrounded by coral reefs, between which and the shore the water is as smooth as a mill-pond.

"In reply to your second question, as to the possibility of long voyages before the invention of the compass, I answer, that such chance voyages are not only possible, but more than probable. When we take into consideration the position of North America with regard to Asia, of New Holland with regard to Africa, with the winds and currents of the ocean, it would have been more remarkable that America should not have been peopled from Asia, or New Holland from Africa, than that they should have been. Captain Ray, of the whale-ship *Superior*, fished two years ago in Behring Straits; he saw canoes going from one continent to the other."

Mr. Maury also speaks of a gulf stream from the shores of China. "Along its course westerly winds are the prevailing winds, and we have well-authenticated instances in which these two agents (the gulf stream and the wind-) have brought mariners in disabled vessels over to the coast of America."

For further information on the subject of the human race, I refer to the chapter on the human family in Mr. Pendleton's recent work, "*Science a Witness to the Bible*," in which he adduces a number of illustrations and proofs of the views contained in Professor Cabell's book, which make it an excellent companion to the same. I also refer with pleasure to the argument drawn from the similarity

of the various languages of men, as used by Cardinal Wiseman in his masterly work on "Science and Revealed Religion." The whole work is recommended to the reader as full of striking and interesting proofs that the God of nature and revelation is one and the same; that the Bible rightly understood, and science well established, are in perfect harmony.

On the subject of the common origin of languages, the cardinal says it has been clearly proved that one group or family of languages pervaded a large part of Europe and Asia. The great members of this group or family are the Sanscrit, or ancient and sacred language of India; the Persian, ancient and modern, formerly considered a Tartar dialect; the Teutonic, with its various dialects, Slavonian, Greek, and Latin, accompanied by its numerous derivations; to which may be added the Celtic dialects. It has been found that new and important connections exist between these. The Teutonic dialects receive light from the language of Persia. The Latin language has remarkable points of contact with Russian and other Slavonian idioms, and the theory of the Greek verbs cannot be understood without recourse to their parallels in Sanscrit and Indian grammars. Thus may they all be traced up to one common source. The cardinal quotes the learned Alexander von Humboldt as saying, that "however insulated certain languages may at first appear, however singular their caprices and idioms, all have an analogy among them." He says, "In eighty-three American languages, examined by Messrs. Barton and Vater, one hundred and seventy words have been found, the roots of which appear to be the same, and numbers of them resemble the languages of the old world so strikingly as to force conviction upon the mind that they had their origin there. The structure of all the American languages leaves no room to doubt that they all form one

individual family, so strong is the grammatical analogy. Especially is this the case with the formation of the verbs, from one extremity of America to the other.

Professor Schoolcraft, under the patronage of the American government, has been for a number of years carrying on this investigation; and in various articles, to be seen in his six folio volumes, has more and more clearly established the above in relation to the numerous dialects of the North American Indians.

CHAPTER XXXVIII.

ON THE ORACLES OF THE HEATHEN.

BEFORE entering upon the consideration of these, we must, according to the plan of our work, inquire what there is in the Sacred Scriptures to which these oracles correspond, and to which they bear witness, as we believe there is nothing very general in the world which does not point to something which existed among God's people, either before or after the flood, or during both periods. The earliest use of the word Oracle in scripture was in reference to the covering of the ark or chest in which the laws of Moses were shut up, and from above which God manifested his will and delivered responses to Moses. It sometimes was designated "The holy of holies," in the temple where the ark was kept.* Dreams and visions, such as God sent to the patriarchs, and the interpretation of dreams such as Joseph and Daniel were inspired to give to Pharaoh, Darius, and Nebuchadnezzar, were also oracles, or answers from God. The answers to the high priest by means of certain signs and appearances on the urim and thummim, of the breast-plate, and the revelations to the prophets, were the oracles of God among the Jews. The recorded scriptures of the Old Testament are called the living oracles of God, in opposition to the false

* It is somewhat remarkable that the tripod of the heathen oracles was originally not a three-footed stool, but a chest or ark filled with stones.—*Cælius*.

or dead oracles of the heathen. "If any man speak," says the apostle, "let him speak as the oracles of God." These are the oracles which all Christians are bound to consult in the momentous concerns of the soul, and with the assurance of a true and intelligible response. How long and how extensively God may have communicated by dreams and visions and angelic messages to the patriarchs, before the call of Abraham, and during his life in other than the chosen family, is not told us. That he did thus communicate with Melchisedec, Job, and others, we have good reason to believe. After the establishment of idolatry, the hero-gods began to be consulted in their temples and caverns, and answers were sought for and said to be received; but it is believed that this mode of consulting the Deity was rare, in the early ages. Homer only mentions two of the oracles,—that of Jupiter Dodona in Epirus, and of Apollo at Delphi, in Phocis, near Mount Parnassus. These, with the temple of Jupiter Ammon in the deserts of Libya, were the principal oracles. In process of time they became multiplied, so that in the small province of Boeotia there were not less than twenty-five, and the same number in Peloponnesus, the later hero-gods aspiring to the honor of having oracular temples. They are consulted not only on the more important questions of peace and war, or settling colonies, or changing governments, but even on the affairs of private life. The oracular temples were usually located in deep forests, or steep, craggy places. Sometimes the tripod or chair on which the priest or priestess was seated was over the mouth of a cavern, and the vapor issuing from it was said to have a powerfully stimulating effect, inspiring or infuriating those who were upon it. The answers delivered were either in prose or verse, and were always in some mysterious or enigmatical or ambiguous form, so that in either event, whether fortunate or otherwise, the credit of the oracle might be sus-

tained. Oftentimes the answer was to be inferred, not from anything said, but from the flight of birds, or some appearance in the sky, or some unnatural sound, so that all was uncertainty. Still it is an admitted fact, that these oracles were held in high repute until the Christian era, when they rapidly declined, so that even that at Delphi was closed; for Juvenal says,

“Delphis oracula cessant.

Et genus humanum damnat caligo futuri.”*

If it were only the common people, and some very credulous and superstitious ones of the higher orders who believed in them, we might account for it in the same way that we do for the popularity of the tribes of fortune-tellers and jugglers and astrologers, which have found employment and gained some credit in all ages and countries, with a certain portion of mankind. But what shall we say to the countenance given to them and the use made of them by statesmen and generals and kings and philosophers? It is supposed by some that these did not really believe in them, but only used them to gain certain objects with the credulous soldiers and people, when they wished to stimulate them to war or some great enterprise. It is well known that besides rich presents by which to propitiate the oracle, bribes were sometimes used to procure a favorable answer, as with our fortune-tellers. It is also well known that a difference of opinion prevailed among the ancients as to their reliability. Eusebius, among the fathers of the Christian church, who believed that nothing but human ingenuity and fraud sustained

* The most learned heathen were very much at a loss how to give a tolerable account of it. Porphyry says, “Since Jesus began to be worshipped, no man has received any public help or benefit from the gods.” Christians understand how it is that the oracles were deserted, in those words of our Lord: “I beheld Satan as lightning fall from heaven.” All idolatry and falsehood are the works of the devil—“the prince of the powers of the air.”

their declarations, says that there were not less than six hundred authors among the heathen themselves who wrote against the reality of the oracles. Although the fathers generally ascribed to them something superhuman, and said that the father of evil spirits aided them, yet there are those who think that for the most part this was considered the best method of arguing against them with the heathen, viz., to charge them with collusion with the devil, though they regarded all their answers as the works of human fraud. Among the moderns different sides have been espoused. Bishop Sherlock contended that they were inspired by the father of lies. Dr. Middleton has taken the other side, maintaining that nothing but human sagacity and deception spoke from their oracles. That they did deliver some answers as to future events, of a most remarkable character, so as to gain them great credit, is too notorious to be denied. Their continuing for so long a period cannot be accounted for, except on the supposition of something very remarkable in their character and conduct. The character of some of these answers ought to be examined into, in order that we may form a proper idea of the necessity for some supernatural assistance, whether of God or Satan, in order to make them. The ambiguous answer of the oracle of Delphi to Pyrrhus, when he wished to engage in a war with the Romans, requires no supernatural aid. It was a mere play upon words, — "*Aio te Eacida, Romanos vincere posse*;" as it can be, with equal accuracy, grammatically rendered, — "I know that you, O Pyrrhus, can conquer the Romans," or — "That the Romans can conquer you, O Pyrrhus." The oracle was safe, however the war might eventuate. But the famous answer to Cræsus, king of Lydia, when about to engage in a war with Persia, is of a different character. Being doubtful of the oracle, Cræsus determined first to try its superhuman knowledge, and sent a messenger, who, at the end of a hundred days,

must inquire what the occupation of the king at that time would be. The reply of the god was, "That he smelt the odor of a lamb boiled with a tortoise, while brass was at once above and beneath it," and such it was said was actually his occupation at the time. It is clear that none but God, or some swift-winged spirit, could in a moment have flown from one place to another, or could communicate such information. We can readily conceive that some exalted spirit might do this. But Cræsus, wishing to be more sure, sent to inquire of the oracle whether he would be victorious in the proposed war: to which an ambiguous answer was returned, viz., "That he would overthrow a great empire." In order to a true and positive answer to the last question, foreknowledge was necessary—an attribute of the Deity—which no being, human or angelic, possesses, except so far as God speaks by such a one. The oracle, therefore, resorts to ambiguity. Cræsus, wishing to be yet more sure, inquires whether his power would ever be diminished. This also required knowledge of future events, and therefore the oracle resorts to a subterfuge, and advises the monarch to consult his safety by flight "whenever a mule should reign over the Medes;" which Cræsus understood as insuring him success, since a mule could not be king. But it turned out that the mule was Cyrus, the Medo-Persian, who united the two kingdoms of Medea and Persia, and conquered Cræsus. In either event the credit of the oracle was secure. If Cræsus was victorious and kept the kingdom, then the oracle had declared the truth, by saying that he would be so until a mule should reign—a thing impossible. If he was overcome, then the oracle had prophesied it, and it was fulfilled in the union of the Medes and Persians under Cyrus, by the conquest of Cræsus. The first answer is therefore the only one which requires superhuman power, the others being ingenious subterfuges. The only ques-

tion therefore is, whether some superior being did aid these institutions. That the demons or hero-gods of the heathen did not and could not aid them, all who accept the scriptures must believe. God declares that Jupiter, Apollo, Minerva, and all the supposed deities of the different oracles, were nonentities, vanities, no gods, and of course could impart no knowledge whatever of things present or to come. Our God disavows all superintendence or government over them, except such as he exerts over everything in the universe, and by which he derives some good out of all evil, and makes all things contribute to some wise end. But, although there are no gods such as the heathen worship, there are other beings besides men who are spoken of in scripture, called "principalities, powers, and spiritual wickedness," who though not seen among men had something to do with men. Ancient mythologies have many traditions of such an order of malicious beings. The scripture makes frequent mention of them. It tells of an order of angels which was banished from heaven for pride and rebellion. At the time of our Saviour's residence on earth they were numerous and most annoying. Although they knew who he was, and were forced to acknowledge his divine character, yet were they not restrained from evil, but took possession of the bodies of men, and tormented them. This was doubtless permitted that the power and grace of Christ might be the more manifested in their discomfiture. But there was one among them as a prince and leader, called Beelzebub,— "Prince of the devils," "Prince of the powers of the air,"—who doubtless possessed talents and abilities of the highest order, next perhaps to the God against whom he rebelled, and by whom he and his followers were cast out of heaven. He it was who first appeared on earth at the birthplace of our first parents, and under the guise of a serpent deceived them. He it is of whom we read in the books of Moses,

and Job, and the prophets, as the persevering enemy of the human race. He it was who had the daring to assail the Son of God by his temptation, and even perverted the oracles of God to induce him to violate his duty to the Father. With him the Saviour contended in the wilderness, and cast him down like lightning from heaven.

Now the question before the Christian world, from the time of the fathers to the present day, is, whether God may not have permitted this author of all evil so far to influence the heathen oracles as to enable them to speak some remarkable things, whereby to establish great credit among men. God might, without granting to him, or through him to others, his own attribute of prescience, allow to him the power of acquiring much knowledge of the affairs of men, and of rapid and invisible flight from place to place, so as to answer the first question of Cræsus, in reference to his occupation at a certain time and place, while he could not answer the other two, which required the divine power of foreknowledge, except by enigmas and subterfuges. Those who advocate this view of the devil's influence in oracles say, that God may have allowed it for the purpose of using his instrumentality in favor of good, since the oracles, like the pagan mysteries at first, did advocate the cause of virtue and religion. No one can read the history of Greece, as given by Herodotus, and borrowed from him by others, in that most interesting and critical period when the millions from Asia, under Xerxes, Darius, and Mardonius seemed about to devour the little handful of Athenian Spartans, without admiring and acknowledging the spirit of humble dependence on some superior beings which was shown by their constant appeals to the gods and oracles, before the almost incredible escapes and victories which signalized that most eventful period. Herodotus, though evidently not much inclined to favor the oracles, yet says that he dare not disbelieve them. Their encouraging re-

sponses, whether the result of bribery and corruption or of anything else, certainly had the effect of stimulating to the most daring deeds of defensive war that the history of man has ever furnished.*

But in opposition to the belief of superhuman assistance and inspiration to the oracles, from the great enemy of mankind and father of lies, it is asked, Can it be believed that God, to whom this wicked one is subject, would allow him thus to deceive the world and give encouragement to falsehood and idolatry? To this it may be answered, that God permitted him in the form of a serpent to tempt and deceive our first parents, and to continue his evil influence over men to this day; he was permitted to put it into the heart of Judas to betray our Lord, and into the heart of Ananias to lie to the Holy Ghost; he has permitted him to appear sometimes in the garb of an angel of light, to "deceive, if it were possible, the very elect." Sometimes

* In one place Herodotus says, "In thus speaking of them, (the oracles,) may I meet with indulgence both from gods and heroes." In another place, speaking of some things which occurred during the wars between the Athenians and Persians, he says, "I neither dare myself to say anything against oracles nor allow others to do so." The wonderful deliverances of the Greeks at that time raised the oracles of the gods to high esteem. The language which Herodotus puts into their mouths is remarkable. The Athenians, refusing to accept the terms of Xerxes by Mardonius, said, "We will trust in the gods who fight for us, and in the heroes whose images and temples he has burnt." While supplicating Apollo at Delphi, during the war with Xerxes, they said, "We will never depart from thy sanctuary without a favorable answer, but will remain here until we die," reminding us of wrestling Jacob who became prevailing Israel, "I will not let thee go, except thou bless me." After the defeat of the Persians, Themistocles is made to say, "We have not wrought this deliverance ourselves, but the gods and the heroes, who were jealous that one man should reign over both Europe and Asia, and be unblest and wicked." The piety of the Greeks is compared to the impiety of Xerxes, who scourged the Hellespont for having destroyed his fleet. The fatalism of the Persians is also spoken of by Herodotus. He says that one of the Persians who heard it himself, told him that a great man in the army of Mardonius, before the battle of Plataea, predicted the destruction of the army, saying, "That which is fated by the Deity to happen, must be; it is impossible for man to avert. We follow by being bound by necessity."

he goes through the earth like a roaring lion, seeking whom he may devour.

It seems to belong to the nature and condition of men, while under probation, to be exposed to some temptation, but it is also a part of that condition to be able to resist such temptation. In opposition to the language of some who say we are under the necessity of yielding to temptation, God declares, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man; but every man is tempted when he is drawn away by his own lust and enticed; and lust when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death."

This declaration of God we may undoubtedly apply to the temptation of our first parents and all of their children by the devil. Had God sent him forth into the world with irresistible power to do evil; had our first parents been left alone in paradise with the deceitful tempter and with no power to resist him; had not God given them a law, and been near at hand to aid them to obey it, there might have been cause to complain that he was a hard task-master, laying on man more than he was able to bear. But the language of God to our first parents and his treatment of them plainly show that they did not sin ignorantly and under any avoidable necessity, through the power of the devil.

So it has been ever since, with the whole race of mankind; they have been exposed to temptation from the evil one—"the prince of this world"—and yet he has not had almighty and irresistible power. [Limits have been set to that power by God himself. Even though he may have been permitted to do and say some wonderful things through the oracles, which turned out to be true, for the most part he failed, was the father of lies, and constant apologies for the oracles were required. God never per-

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mitted him to interfere with the free agency necessary to man in his probationary state. He had his chain, and that chain was in the hand of God, who said to him—
“Thus far shalt thou go, and no further.”

We need not fear to admit that this wise and artful being might be permitted by God to create some mischief among men by means of oracles, and the superhuman answers made through them, since he was permitted, through the instrumentality of a serpent, to do mischief in paradise. God permits evil men to be seducers, and yet not to force others to yield to their seductions. He gives the power of resistance to us, and calls on us to exert it, and promises divine assistance to enable us to resist evil and do good; we have also good men to allure us into the paths of duty, in opposition to those who would lead us into evil. So, in opposition to the evil persuasions of the devil and his angels, we have good angels to help us in our efforts of piety. Moreover, our Lord said that “He that is for us is greater than he that is against us.” It is promised that if we “resist the devil, he will flee from us,” and that we shall in the end “beat him down under our feet.” We conclude, therefore, that there is nothing unscriptural in the argument for Satanic influence over the pagan oracles, though we are not required to believe it, because the scriptures do not enjoin the belief.

That the devil has exerted great power through the false priests of false religions, we may infer from the facts recorded in scripture concerning the rod of Moses. When it was turned into a serpent, Pharaoh’s servants did the same, but it was permitted only that Moses’ rod might swallow up theirs, and thus show who was the true God. Simon the sorcerer, and the seven sons of Sceva the Jew, who by their craft made much gain, may have been enabled by Satan to do some wonderful things, but we see what use the apostles made of them.

We read, says Mr. Faber, in the "Acts of the Apostles," of a young female who was possessed with a spirit of divination, according to our version, but with a spirit of Python, according to the original Greek. This spirit enabled her to utter certain oracular responses, by which considerable profit accrued to her master. When she beheld Paul and his companions, the spirit was compelled to testify through her organs that they were the servants of the most high God, and that they came to teach the way of salvation. At length the apostle, grieved to see such things, charged the spirit, in the name of Jesus Christ, to come out of her. This adjuration it was constrained to obey. Now, according to the plain and unvarnished import of this narrative, the young female was possessed by an evil spirit, which compelled her to utter responses of an oracular nature. The spirit was an intelligent and living agent, as appears from his conveying to the girl a clear knowledge of the character and office of St. Paul. And he is denominated a spirit of Python, which is the precise name of the Delphic serpent that was slain by Apollo, but which delivered oracles from a sacred cave in Mount Parnassus. This fabulous monster, as it is well known, communicated the title of Pythius to the god, and of Pythia to his oracular priestess, who was supposed to receive the vapor of inspiration through the cleft of a rock. Putting these matters together, says Mr. Faber, we certainly seem to collect that there was something more than mere juggling imposture in the responses of the ancient oracles.

From a careful examination of the opinions of many of the most judicious as well as learned writers, ancient and modern, I find such to have been their prevailing impressions, though there be some diversity of sentiment among them.

CHAPTER XXXIX.

ON THE SUPERIORITY OF THE BIBLE AND ITS RELIGION TO ALL OTHER BOOKS AND RELIGIONS.

ALTHOUGH man must be considered a religious being by nature, so far as to have religious instincts inclining him to receive the invisible things of God and of another life, still there is also in him an evil heart of unbelief, inclining him to doubt many things in our sacred books, as well as those fables which are found in the pagan mythologies. We have endeavored to furnish an antidote to this disposition, so far as it regards the Bible, by presenting an argument in its behalf drawn from opposing systems. There are some things in those systems which are well calculated to encourage unbelief in the reader as to all religion; while there are other things which, rightly used, should have a different effect. We have endeavored to make that right use, by showing that what is good and true in the pagan systems must have come from the same source with the Bible itself. In drawing our work to a close, we purpose to strengthen our argument by a brief comparison of the mixed and imperfect systems of men with the pure and perfect one of God, as seen in the scriptures of the Old and New Testaments. It has been rightly said, that "Truth is the greatest gift which God can bestow, or man receive." The Bible is emphatically called the "word of truth." Compared with it, all other books, except so far as drawn from the same source, are but the

cunningly-devised fables of men. This has been "tried to the uttermost" by the sophistries of infidels, the researches of the wise, and the practical experiment of its virtue and power on the hearts and lives of millions, and has proved itself to be that "word of the Lord which is settled forever in heaven." This alone, among all other books, is "perfect, entire, wanting nothing." It has been the only thing of the kind which has been allowed to get old. All other ancient books have only been seen in fragments and corrupted versions. God has kept this as the apple of his eye, placing it in the very bosom of his church, against which the gates of hell have not been allowed to prevail, so as to carry away any of it. Although the devil may sometimes take a portion of the word, as read or heard, out of the hearts of men, he has never been permitted to steal it out of the hands of God's church. When our Lord was on earth, though upbraiding the Jews with so much misunderstanding and perversion of his word, he never charged them with mutilating it, so faithfully had it been kept.*

Pursuing, as far as may be, the plan of our book, we first adduce some passages from scripture descriptive of their own character. David, the sweet psalmist of Israel,

* Cardinal Wiseman, in speaking of the integrity of the scriptures as proved by a comparison of all the various readings and versions of the same, says, "Although the fathers of every age have been gleaned for these readings, although the versions of every nation have been ransacked for their renderings, although the manuscripts of every age, from the sixteenth to the third century, have been again and again visited by industrious swarms, yet has nothing been discovered,—no, not one single various reading,—which can throw doubt upon any passage before considered certain and decisive in favor of any important doctrine." He mentions the fact that Dr. Buchanan bought a Hebrew manuscript used by the black Jews of India, who had for ages been cut off from all communication with other parts of the world. It was the fragment of an immense roll, which must have been originally ninety feet long. It was written at different times and by different persons, and contains a considerable portion of the Pentateuch. On a comparison of it with a standard edition of the Pentateuch, it is found to contain no various reading of the least importance.

—the poet laureate of heaven,—who lived in the Augustan age of Hebrew literature, says, “The words of the Lord are pure words; as silver tried in a furnace, purified seven times.” In answer to prayer, his “eyes had been opened to see wondrous things out of the law.” He had also hid it in the deep of his heart, and had kept it. Thus was he made wiser than his enemies, wiser than his teachers, wiser than the aged. Thus does he describe it: “The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple; the statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant taught, and in keeping of them there is great reward.” If we study this book, hiding it in our hearts—eating it, as the prophet bids—we shall experience the truth of these words: “The entrance of thy word gives light,” and shall find ourselves ever exclaiming, “Thy testimonies, O Lord, are wonderful.” But David only spoke of the scriptures of the Old Testament before his time. Let us hear what St. Paul says of the same, as enlarged by later prophets, by our Lord, and the apostles. He was a man of letters as well as grace, understood profane as well as sacred literature. Though once caught up into the third heaven, and seeing unutterable things, he returned to the earth to study as well as teach Sacred Scriptures. “All scripture,” he says, “is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.”

The psalms of David for devotion, and Paul’s epistles

for doctrine, seem to comprise all other scriptures on these points. The learned Salmasius, on his death-bed, said, "Had I but one year more to live, I would spend it in reading David's psalms and St. Paul's epistles." "I have seen an end of all perfection," said David; "but thy commandment, O God, is exceeding broad." Perhaps these words comprehend more than commentators usually ascribe to them. David may have known all that was true and good in other systems of religion, but found that the commandment or word of God was exceeding broad, extending and spreading far beyond all of them. Other systems cover only a few corners of the field of revelation, this occupies the whole area.

Let us hear the testimonies of some, who, though uninspired among Christians, come as near as practicable to the plan of our book. The learned Selden was a great scholar and reader, and had the largest library, perhaps, in his day. In a conference with Archbishop Usher, just before his death, he said, that "notwithstanding he had possessed himself of such a vast treasure of books and manuscripts on all ancient subjects, yet he could rest his soul on none but the scriptures." Sir Matthew Hale, in a letter to one of his sons, thus testifies: "I have been acquainted somewhat with men and books; I have had long experience in learning and in the world; there is no book like the Bible for excellent learning, wisdom, and use; and it is want of understanding in them who think or speak otherwise." The king of Sicily once said to the celebrated Petrarch, "I tell thee, my Petrarch, these holy letters are dearer to me than my kingdom, and were I under necessity of quitting one of them, it should be my diadem." To these I only add the motto of this book.

The learned John Locke, on his death-bed, after spending twenty years chiefly in the examination of the sacred writings, said to a young friend at his bedside, "Study

these books; they have God for their author, salvation for their end, and truth, without any mixture of error, for their matter."

The power of divine truth is strikingly set forth in the historical fact, that it did more to wean the Jews from idolatry than all the miracles and judgments of God in their behalf; thus explaining and fulfilling the words of our Lord, "They have Moses and the prophets; if they believe not these, neither would they believe though one rose from the dead."

After the Jews, by the decree of Cyrus, had returned to their land, and, by the favor of Darius, the temple had been rebuilt, the worship restored, and the Sacred Scriptures multiplied throughout the land and expounded from the pulpit, in the time of Ezra and Nehemiah, the people returned no more to idolatry. What all their previous and long captivities and heavy judgments had failed to do, was now effected by the Sacred Scriptures; and though the heavens do declare the glory of God and the firmament sheweth his handywork, and philosophers had been pointing to these, and all nature had been teaching God for four thousand years, yet one has well asked, "How much did men learn?" and truly answered, "Not as much as a mother teaches her child out of the Bible in half an hour;" adding, "the Bible must teach us the God who is in nature before we can find him there. To the heathen every thing was god but God himself."^{*} Pantheism has ever been the most universal religion; Mohammedanism comes nearest to it, and has done some good by rooting

^{*} See an interesting discourse by the Rev. C. P. Krauth, of Philadelphia, entitled "The Bible a Perfect Book." See also the excellent things said in the volume of *Facet Letters*, in praise of the Bible, especially as to the religious nature of scripture. Mr. Lewis, in his work "The Divine Human in Scripture," praises the Bible as being "the most translatable of all books." What book has ever been translated into so many languages? What book would bear it? What an advantage this over all other books!

or driving out some that were worse. "It was a monstrous plagiarism from the Bible; it was great only like Prometheus, in the fire which it had stolen."*

Let us proceed to a comparison, in some few particulars, of this with other books. Let us compare the great historian of the Pentateuch with all others. How free he is from all boasting as to himself or his countrymen! He candidly tells his own faults and shortcomings, and God's judgments on him for them. Instead of flattering his nation, he records their shameless conduct and God's terrible inflictions upon them. It was not for their number or their goodness that God loved them, he said. He loved them because he loved them, and intended some mighty work by them. Compare this with the boasting and extravagant histories of Herodotus and others.

THE PROPHETIC BOOKS OF SCRIPTURE.

While the gift of prophecy to some men, and a class of men called prophets, are recognized in every pagan system, showing the universal consent of mankind in their favor, what other book in the world has ventured on a long

* The identity of the language of the Bible in some of its most important theological terms, with those used in the Oriental systems of philosophy and religion, deserves to be noticed. The true meaning and design of many passages of scripture cannot be properly understood and felt, except as containing allusions to the language and doctrines of the Gnostics of the East. The terms light and darkness, the Word or Logos, the new birth or regeneration, the being in Christ or in God, all have reference to the same phrases in the Eastern systems. In these systems they are connected with error; in the Christian system with truth. Christ is "the true Light." The new birth in Christ is by the power of the Spirit, not by the mysteries or the sacrifices. It was meet that the language of the Bible should be so far accommodated to the language of mythology and philosophy, as that each should cast some light on the other; else would the scriptures be an unknown tongue to the heathen, and be unfit for their conversion. Whoever will read the scriptures and these ancient writings, comparing them together, will be surprised and pleased at finding so many terms and figures and illustrations in common, affording mutual help to the right understanding of both parties.

series of prophecies like that which, beginning with Noah, continues to St. John, a period of more than two thousand years, predicting events to occur, some of them in a comparatively short time, and others at a very long distance in the future? What other books ventured to rest their truth and authority on the destruction of proud cities and the downfall of mighty kingdoms, and the dispersion of such a nation through the earth, even to this day, as the Jewish people? Where were there ever, except in Judea, such men as Moses, Daniel, Isaiah, who dared to stand up before the world and predict the disgrace and desolation of Babylon, Nineveh, Jerusalem, and the passing away of the greatest monarchies of earth? Where is to be heard of such a prophet as St. John, who, in the Apocalyptic vision, looking through the long vista of ages to come, predicts events even to the end of the world, many of which have already occurred?

THE DEVOTIONAL SCRIPTURES.

Let the brief prayer taught by our Lord to his disciples, for their use and for that of his whole church, in all ages, be compared with all the prayers ever composed and used by philosophers and priests of the pagan world. Nay, let the devotional psalms and hymns of Moses, David, and others, by which we make melody in our hearts to the Lord, be compared with the bombastic and ridiculous addresses of Homer, Hesiod, and Callimachus, to Jupiter Apollo, Bacchus, Venus, Diana, and others, and we shall have some idea of the infinite superiority of this department of the Bible.

COMPARATIVE VIEW OF DOCTRINE.

What are all the fanciful systems of the Zendavesta, the Vedas, the Puranas of the East, and of the philoso-

phers of Greece and Rome, compared with that set forth in the discourses of our Lord and the epistles of his apostles? Our Lord's sermon on the mount has more of true divinity and morality than could be extracted by the most sifting process from all the sacred books of the whole world beside.

THE ORDINANCES OF RELIGION.

How shall we compare together the simple ordinance of baptism, in which parents and minister bring the little children to Christ, and with the sprinkling of pure water on their foreheads, place them, by faith, in his arms, encouraged by his own act while on earth, with the horrid dedication of children to Moloch by the priests and parents, who threw them into his burning arms and heard their piercing shrieks, and knew not but their souls were cast into a burning lake in Tartarus? How shall we compare the simple and expressive sacrament of the body and blood of Christ, where a little bread and wine are used as signs, with the bloody sacrifices of the heathen, where the priest and the offerer bathe their hands and arms and faces in the blood of the innocent victims, and thus approach the altar of their gods, presenting sometimes the fruit of their bodies,—their own children,—for the sin of their souls? How different the religion of David, who said, “I will wash my hands in innocency, and so will I come to thine altar, O Lord.” Who would compare with either of these celebrations, done in open day, and understood by all, the dark mysteries of the pagans, in deep forests or subterranean abodes, where the initiated were frightened with the most horrid rites and dismal groans, before being admitted to any thing that was cheering and hopeful? *

* St. Paul, in more than one place, speaks of some “things done of them in secret,” of which it is a shame even to speak. It is supposed that he alludes

THE SPIRIT OF THE TWO SYSTEMS.

When the great author of all the idolatries of the world addressed his too successful temptation to our first parents, he said, "Ye shall be as gods" if ye only take my counsel and eat of this tree. Himself had fallen by the same temptation. Ambition was the ruling principle of the heathen world. The gods (so called) set them the example, and were ever contending with each other for power. Even Homer, whose great poem is so well calculated to stir up this principle in men, must needs rebuke the gods for its mischievous indulgence :

"Ye gods, what havoc does ambition make
'Mong all your works !"

How different the spirit and conduct of our Lord, who said, "Learn of me, for I am meek and lowly in heart"—who chose the form of a servant, calling himself "the servant of servants," whose great prototype, Moses, "was meek above all men upon earth," though none more valiant for God and the truth. When our Lord came, he took little children into his arms, saying, "of such is the kingdom of heaven ;" instead of encouraging ambition, and saying "Ye shall be as gods," he declared that only those who became as little children should enter the king-

to some things in the celebration of the mysteries, probably at a later period, when they had become corrupted. Many such things there were, in which even females participated, and which formed a part of their philosophic system, with which I could not stain these pages. The use of the holy things in the worship of some of the deities well deserves to be called "abominable idolatries." Even as to the good which was taught in the mysteries, one says, "If the doctrine of the unity was taught in the mysteries, it was under a tremendous seal and oath of secrecy." It is even affirmed that, in some of them, certain persons employed in menial offices about the celebrations have been put to death after the celebrations were over, lest they should divulge the secrets.

dom of heaven. See how he rebuked every symptom of ambition which showed itself among his disciples, whether for earthly or heavenly superiority, saying, that those who would be greatest must become least,—that is, in spirit and temper. The poor in spirit, and the meek, were his favorites, and the blessed ones here and hereafter. Humility, which has no word answering to it in the proud Roman tongue, was the grace in which he delighted, and which he exhibited in his whole life and character. How different the language of scripture from that of man, as to pride! We often read of a noble pride, even now. In the time of the prophets, one said, “Behold, we call the proud happy,” but he rebukes it, saying, “The proud, God knoweth afar off.” There was a noted saying among the ancients, that “the noblest sight upon earth was that of a good man struggling with adversity, but unsubdued by it. On such a sight, even the gods looked down with admiration.” But what saith the scripture: “To this man will I look, even to him that is poor and of a contrite spirit.” “The sacrifices of God are a broken spirit.” With such sacrifices God himself is well pleased. The object over which angels are said to rejoice is the repenting sinner. As to innocence and integrity, of which men boast so much, one in Rome said of the honest Fabricius, “Sooner shall the sun be turned from its course, than thee, Fabricius, from the paths of honor.” The scripture says of even the just man, that “he falleth seven times a day, but riseth again.” The scripture says, “God chargeth even his angels with folly.” Epictetus said, “As to the body, thou art a small part of the universe; but in respect of the mind or reason, neither more nor less than the gods. Will you not, therefore, place your good there, where you are equal to the gods?” Instead of these proud imaginations, we should always conceive of heaven as a place, not for warriors and mighty

men and proud spirits, who might again rebel and war, but for humble spirits which have been chastened and subdued, and confirmed in meekness.

DIFFERENCE OF THE SYSTEMS AS TO REVENGE AND FORGIVENESS OF INJURIES.

In nothing does paganism and Christianity more differ than in this. Milton has described the former in two words, "Lust hard by hate." Revenge was and is the deepest and worst feeling in the human heart. Christianity sets itself entirely against it. We are not permitted even to ask forgiveness of God, except on the condition of forgiving others. We must love, not only our friends, but our enemies; do good to them who seek to do evil unto us; overcome evil with good; forgive, not seven times only, but seventy times seven,—that is, as often as it is asked. Some have thought that the imprecatory Psalms of David are inconsistent with this feature of our religion, and say we should hate the sin and love the sinner; to which it is replied, "that when sin and the sinner are finally committed to each other, both God and man must root them out together; that man does not hang murder, but the murderers; that God does not turn wickedness, but the wicked into hell.* In the Psalms we have an account of God's fearful punishment of idolatry, as the worst of crimes—the highest rebellion against himself.

If we turn to the pagans we may indeed find here and there some good sayings on this subject, but intermingled with those of a different character. In Homer we find the pious old Hecuba thirsting to wash her hands in the blood of Achilles.

* See the Rev. Mr. Krauth's sermon.

Hesiod says,

“Who loves thee, love : him woo, who friendly woos :”—

but, even as to a brother,

“If he, the first, by word or deed offend,
Doubly thy just resentment may descend.”

Let the thirteenth chapter of the Second Epistle of St. Paul to the Corinthians, on charity, be read, and in it will be found more and better on this subject than is contained in all the books of the pagans.

COMPARATIVE VIEW OF THE SCRIPTURE, ON THE SUBJECT OF
TEMPERANCE, WITH THAT OF OTHERS.

St. Paul advises a little wine to Timothy for his often infirmities, and the scriptures are full of warning against excess, and regard it as sometimes expedient neither to touch, taste, or handle it. They condemn the doctrine of Epicurus, “Let us eat and drink, for to-morrow we die.” Among the Egyptians, from whom this motto of Epicurus was borrowed, there was a custom, at their entertainments, to have carried about the image of a corpse in a coffin, with some words to this effect: “Enjoy yourselves now, for you will soon be as this corpse.” Among the ancients there were prizes for those who could drink most. Alexander the Great was celebrated for his ability, but died a victim to it at last. Theognis the poet, being at a feast, thus describes his condition and opinion :

“I shall retire, (the rule, I think, is right,)
Not absolutely drunk, nor sober quite.”

Horace speaks of various poets who excelled by reason of the inspiration of wine, as Homer, Ennius, etc.

Even Plato allowed drunkenness on a feast of Bacchus.

Solomon, on the contrary, advises—"When thou sittest at a feast with a ruler, put thy knife to thy throat, if thou be a man given to appetite;" and St. Paul felt that even he "must keep under his body."

Christianity teaches that "every creature of God is good, and to be used with thanksgiving" and in moderation. It is entirely opposed to the religion of penances, as substituted for that of faith, love, and good works. "We are no Brahmins, (said Tertullian,) dwellers in the woods, estranged from the affairs of life. We are temperate, and learn to use without abusing."

DIFFERENCE BETWEEN THE EFFECTS OF THE TWO SYSTEMS IN THE TIME OF TROUBLE AND DISAPPOINTMENT.

When Job was bereaved of all his possessions, he said, "The Lord gave, and the Lord hath taken away;" but his wife wished him to curse God, and die. Here was the difference, even in that day, between the servants of the true God and others. We have also instances, in Homer, Virgil, and others, of blasphemy toward their gods. Herodotus tells us of a nation, the Gaeta, who, when it thundered and lightened, would shoot their arrows against the sky, and utter threats against their god. As to the philosophers, when trouble came too heavily upon them they committed suicide. Thus did Brutus at Philippi. Thus the jailer would have done at the same place, had not Paul cried out to him, "Do thyself no harm," and preached to him the gospel of salvation. I might extend this comparison to many other things, as for instance, to the moral law, as set forth under Moses and explained by our Lord, and to the estimate of woman among the heathen and among Christians; but I content myself with a brief reference to the different effects of Christianity and paganism

on the mind of man, in the hour of death and in view of eternity.*

St. Paul in his Epistle to the Hebrews, speaking generally, represents men as "through fear of death being, all their lifetime, subject to bondage." From this, Christ came to deliver us. However boastfully some men may speak, death has ever been the "king of terrors." There is a "bitterness in death." The remembrance of it is bitter to him who is unprepared. And to all men it is a solemn thing to die, for death is the wages of sin, appointed and required by God himself. To the unbelieving heathen it must have ever been a bitter draft. Cicero says of Epicurus, "Never was a school-boy more afraid of a rod, or an enemy of his conqueror, than he was of death." Well might they shudder on the brink of eternity when making the fearful leap, not knowing where they would land; whether they would find themselves in the body of another man, or of a toad, or an elephant, or in Hades, or in which part of Hades, whether Elysium or Tartarus, or wandering around it, wretched ghosts because their bodies were unburied, or be annihilated or lost in the deity. "Incertus morior"—I die uncertain what is to become of me, was the highest consolation of the pagan.

How different the case of the true Christian: to die is gain to him, for it is to be with Christ. Instead of wandering about for thousands of years, an empty, wretched

* Dean Trench says—"Before Christ, men could speak worthy things and really feel them, about the beauty of overcoming their desires and forgiving their enemies, of repaying injuries with kindness, of coming to God with clean hands and a clean heart. Such sayings abound in their code of morals; but the unhappiness was, that they who uttered these sayings and they who admired them, did little more than this. There was a great gulf between the saying and the doing. It was reserved for the Christian to say, "*Non eloquimur magna, sed vivimus.*" By mistake, in the early ages, the disciples of Christ were sometimes called "Christians," that is, doers of good, so active were they in all good works.

shade, he shall be, on the very day of his death, with Christ in Paradise, in a state of blessedness. His life is already hid with Christ in God. Precious indeed in the sight of the Lord is the death of his saints. Blessed are the dead who die in the Lord. The Christian alone can say, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, who giveth us the victory through Jesus Christ our Lord." Only compare together the death of Socrates, declaring to his mourning friends that he was going, he knew not whither, and whether it would be better or worse with him the gods only could tell; or the last moments of the infidel Hume, playing cards with his friends, and jesting about Charon and his ferryboat,—with the dying testimony of St. Paul in reference to his martyrdom: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also who wait his appearing." In relation to all the seeming confidence of irreligious death-beds, we may say, in the words of Dr. Young in his "Night Thoughts:"

"Whatever farce the boastful hero plays,
Virtue alone has majesty in death."

But by virtue we must understand the true love of God, and thus did he mean it.

"Talk they of morals? O thou bleeding Love,
Thou maker of new morals to mankind,
The grand morality is love of thee.
As wise as Socrates, if such they were;
(Nor will they bate of that sublime renown,)
As wise as Socrates, might justly stand
The definition of a modern fool."

CHAPTER XL.

CONCLUDING REMARKS.

A BOOK, like a sermon, should conclude with an application. I trust that what has been adduced in proof of a universal admission of some great principles and facts in religion, coming down to us from the earliest ages through various numerous channels, has not been without its effect as an antidote to infidelity.* But for the most part the contest has not been with the denial of any God, or of all religion, but with the corruptions of it. One of the ancients says, "*Deos esse nemo negat, quales sint varium-est.*" There is a principle in these words which we may apply to our subject. That the great God gave man religion at the first all admit, but what it was has divided the world. The learned Cudworth says, "The pagans agreed in two things; first, in breaking and crumbling the Deity into many gods; second, in deifying all things." Hence all the corruptions of original truth. Against these corruptions, which of necessity must have been by little and little, God has doubtless, by his spirit and prophets, been ever protesting, before and since the flood. Without undertaking to determine what he has done in other countries, in the earlier ages, we have a most clear and particular account of his dealings with a chosen people. The summing up the history of these dealings as a warning against any perversion of religion on our part, will form the application of our subject. The Bible throughout "is full of

warnings against things which to some appear trivial. St. John says, "Little children, keep yourselves from idols,"—that is, images of the no-gods of the heathen, which filled their houses and temples. God himself had, from Mount Sinai, said, "Thou shalt not make to thyself any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down to them, nor serve them." All such idols or images abounded in that day, and increased afterward. If they were not worshipped as gods themselves, yet the gods were supposed to be in them or with them. If the doctrine of transubstantiation was not held in relation to them, that of consubstantiation certainly was, and we are assured by various ancient writers that the worship paid to them was as to gods themselves. In order to extirpate this superstition, God not only forbids the making of them, but orders those who made them to be put to death. The whole history of God's dealings with the Jewish nation is one of heavy judgments on those who gave any countenance to such things. Many of the special statutes for Israel, such as forbidding mixed garments, sowing divers seeds, etc., in which no morality is concerned, can only be understood as designed to keep the chosen people as far as possible from any practices which might familiarize and identify them with idolatrous nations and customs. Evil communications corrupt good manners, and he that despiseth little things shall fall by little and little, were as true of the corruptions of religion as of anything else.

"Hæc nugæ sepe in seria ducunt"—

"These trifles oft to serious matters lead"—

is the history of the rise and progress of idolatry in all its forms. One of the defenders of the Reformation (Calvill)

says, "Such is the vilest persuasion of error, such is the force of superstition, that whenever occasion is ministered, our corrupt nature inclineth to it." The tendency to the undue veneration of men,—our ancestors especially,—was the source of image or idol worship, and with these images those ancestors were soon identified. Mr. Harcourt, in his learned work on the Deluge, says the laws of Menu recognized eight guardian deities of the world. "And that these were in truth the ark-preserved family is evident enough, both because two of their names, Soma and Zoma, are with very little variation the same as Shem and Ham, whose posterity peopled Asia, and because one of the duties of their religion, described by a Brahmin, is the pouring out drink-offerings every day to the eight progenitors of mankind. These eight progenitors were also the earliest gods of the Egyptians." That such is the tendency of human nature, not only the Jewish and other ancient nations testify, but the history of the Christian church too fully proves. Even in the apostle's days it was difficult to keep hero-worship—the doctrine of devils—out of the church; and how soon after do we find it showing itself in the anniversaries of the saints, after the manner of the pagans. What but this is the great corruption of the Romish church? It has been well said, that "If the Romanists, under the full blaze of Christianity, can pay such homage to the Virgin Mary, and rely so much on the saints, making them tutelary deities, actually spending more time on them than in the worship of God the Father, is it to be wondered at that the heathen should have departed from the worship of the true God, or mingled it with that of lesser deities, or that the Jews should have mingled the worship of Jehovah with that of the hero-gods?" The homage paid to shrines and relics grew up in like manner among pagans, Jews, and Christians. It has, therefore, ever been the belief that there was design in the manner and place of Moses'

death and burial. It is written, that the Lord buried him "in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." Had it been known, how probable that some improper homage would have been paid to it, as to the supposed sepulchre of Jupiter in Crete, and of other gods in other places!*

* A very interesting work has recently been published by William Buckhardt Barker, who was many years resident at Tarsus, in Asia, as an officer of the British Government, entitled "*Lares and Penates; or, Cileia and its Governors*," in which the reader may find much that is worthy of his notice. Tarsus was the place of St. Paul's birth, and tradition says, of Daniel's burial. It was, on many accounts, "no mean city," whether sacred or profane history bears testimony. It was, at first, called Tarshish, a name belonging to other commercial places in the ancient world. It was situated on the celebrated river Cydnus, in which Alexander, when bathing, nearly lost his life. It emptied into the Mediterranean. While resident at Tarsus, Mr. Barker collected a large store of the terra-cotta images of the ancient deities, the household and country gods, "the Lares and Penates,"—paying a great price for them to persons who made it their business to dig them from the ruins of the city. Discovering the place where one of these men was wont to get them, Mr. Barker employed a number of hands, and opened a mound which had been formed of the alluvial soil from the surrounding hills, against the tottering walls which enclose the city, and there found a large pile of them, some in fragments, many entire. More than a thousand of them are now in the British Museum, and the pictures adorn his book. Mr. Barker gives his views of the Lares and Penates, as follows: "Though both were considered as household gods, the Lares were, more exclusively, being derived, according to Apuleius, from *lar familiaris*,—belonging to a family. They were sometimes confounded with the souls of deceased persons who had lived well. Those who had lived badly were called *Larvæ*, or *Lemures*, and were regarded as vagabonds, wandering about and frightening people. The good were the guardian angels of families, and were represented by little images of ware, terra-cotta, or other materials. The penates were also household gods, and these were called the lesser penates. They also presided over cities, and some over empires, having the special guardianship of their favorites."

Mr. Bryant derives the name Lares from *Laren*, an ancient word by which theark was represented, and says that the Etruscans and Latins held them to be the "Dei Arcturæ,"—that is, their arcturæ ancestors who became their household deities. It should also be observed that the pagans would select any of the gods or goddesses to be their tutelary deities, whether Jupiter, Apollo, or others. No doubt these household deities were in use at an early period, and may have been the same spoken of in the family of Jacob, and the same referred to by Moses, where the setting up of idols in the secret corners of the house is forbidden. Cicero derives the word penates from *penetrabilis*, the inmost recess of the house. It is thought that this huge pile of images without the walls of

At the time of the Reformation, the subject of saint-worship and its connection with the idol or image-worship of the heathen was fully discussed. In the book of Homilies of the English church, composed by Cranmer and other reformers, there are three sermons on the peril of idolatry, in which the ground is taken that all pictures and images in churches are contrary to the spirit of the second commandment, that *eidolon* in Greek, *imago* and *simulacrum* in latin, are to be translated idols or images. Tertullian is quoted as translating St. John's words, "Beware of idols," "beware of images." Moses is quoted as emphatically declaring that the people at Sinai and elsewhere "Heard only the voice of the Lord, but saw no similitude—no manner of similitude," and therefore warned against any image or any thing in heaven, or earth, or under the earth, saying, "Cursed be the man that maketh any such image, and setteth it up in a secret corner," thus forbidding even the private use of it. Origen is quoted as saying, "It is not only a mad and frantic thing to worship images, but also once to dissemble or wink at it." St. Augustine says, "Images be of more force to crook an unhappy soul, than to teach and instruct." The case of Epiphanius is mentioned, who, in the time of Theodosius, entered into a certain temple to pray, and found there a linen painted cloth on the door, having on it the image of Christ or of some other saint. Considering it contrary to the scriptures, he tore it down, and directed the keeper of the church to make a winding-sheet of it for a poor man who was dead, and to bury him in it,—ordering that no more like it be used in the church. St. Jerome and others praised him highly for this act.

St. Jerome and Eusebius agree that the introduction of

Tarsus, may have been the result of the zeal of the converts to Christianity, in one of the visits of St. Paul to this place, when stirred up by his preaching, which led them to carry their idols and images, and cast them outside the city.

the use of images and pictures was of Gentile converts, who were not thoroughly purged of some remnants of idolatry; that, at first, they were not used in churches, but afterward crept into them out of private houses, and so bred first superstition, and afterward idolatry. At length, as the darker ages came on, images and pictures were more and more used, though some godly bishops and rulers would, from time to time, cause them to be removed, and also from private houses. The homily makes a distinction between these and the pictures, images, and statues of men and other objects, which are taken and used for the purpose of preserving the recollection of the same, and where there is not the least design or probability of their being turned into superstition, but condemns the introduction even of them into temples of religion, lest they minister to undue veneration, and thus promote idolatry or image worship.

The reformers felt it their duty also to protest against the superstitious regard paid to the sign of the cross. One whole volume, octavo, is filled with an account of its abuses by the Romanists, and with warnings against the same. On these and on all other subjects it becomes us to beware of the first beginnings of error, to meet them at the door, in their first stealthy approaches. Let us fear the semi-paganism of Rome and the semi-Romanism of some Protestants, remembering how "*facilis descensus Averni.*"

To conclude. While we still adhere to the conviction that the warnings against idols, by St. John, St. Paul, and others, are to be literally understood as warnings against any return unto, or connivances at, some of the forms of paganism, we are far from restricting those and other passages to such literal application. We may be, to the ruin of our immortal souls, guilty of spiritual idolatry in many other ways. Whatever we love and seek, and rely upon

more than on God, becomes an idol or god to us. By seeking riches immoderately, we worship Mammon; for covetousness is idolatry. Those who addict themselves to lusts and pleasures, are the sons and worshippers of Belial. Philosophers who passionately devote themselves to astronomy, neglecting the God who is above the heavens, worship the heavenly bodies. The blood thirsty, who delight in war, worship Mars. Those who give themselves up to music, without making melody in their hearts to the Lord, worship Apollo. Those who delight themselves in the idle poetry of human genius, more than in the psalms and hymns and spiritual songs of scripture, worship the Muses. Those who devote themselves to the superficial accomplishments of the person more than to the solid virtues of the mind, worship the Graces. Those who give loose to the angry passions of the soul, worship the Furies. Those whose highest aim is the cultivation and attainment of eloquence, worship Mercury. Those who surrender up themselves to mere human love, worship Venus. Those who are ravished with their own beauty, as Narcissus in the lake, worship themselves. Those who value and pride themselves chiefly on their personal strength, worship Hercules. Those who aim at empire, worship Jupiter. Those who admire all the objects in creation, all the beasts of the field and fowls of the air, without looking through nature up to nature's God, worship Pan—are pantheists. To these, and all others who in their hearts delight in any of the things of this world more than in Him who made, redeemed, and sanctifies man, we say, "Little children, keep yourselves from idols."

APR. 15. 1861.

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130	..	30	..	Though after and.
159	..	30	..	War for roar.
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335	..	12	..	Copan for eepar.
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432	..	3	..	711 for 911.
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"	..	24	..	Rursus for nusius.
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